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Mainely Gay, Vol.5, No.1 (January/February 1978)


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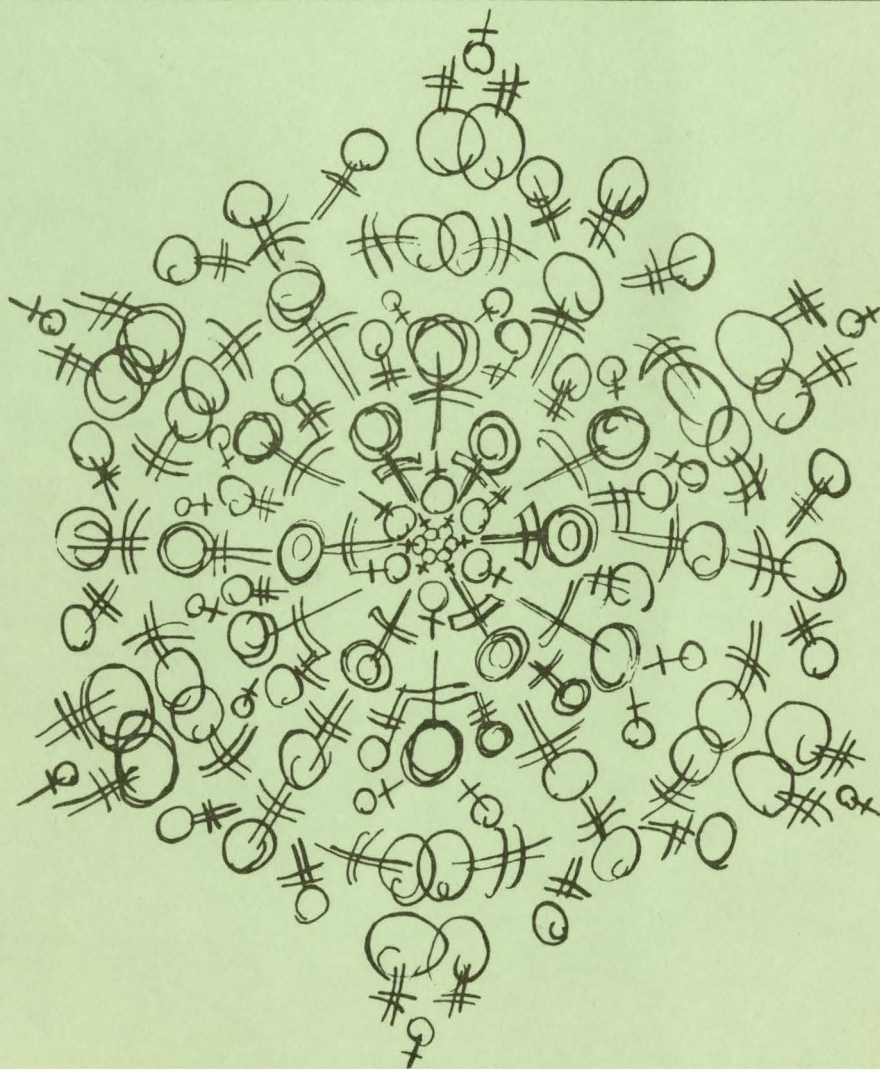
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Mainely Gay

Vol 5

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No 1



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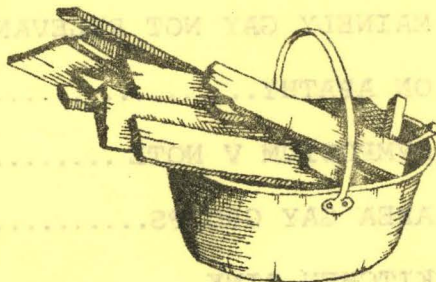
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EDITORIAL

With this issue, we are suspending publication of *Mainely Gay*; this may well be the final issue. But we hope it isn't... and it doesn't necessarily have to be.

We do not underestimate the importance of this journal for hundreds of Lesbians and Gay men of the Tundra. MG has been the only voice for and by Gay people -- as a people -- north of Boston. Throughout the past four years, MG has been an informative, unifying force for Maine's Gay movement. In addition, subscription numbers are flourishing, we are being carried in bookstores on both coasts and in Canada, and other Gay publications are reprinting material originally published in MG. We have (somewhat) efficient equipment, enough money, and mediocre-to-excellent writing being submitted continuously.

"So what's the problem?"

The answer to that is not easily given in three or four words. But it involves the questions of responsibility and energy levels. In August, many of the long-time staff members of *Mainely Gay* became "burnt out," exhausted from carrying the burden of responsibility imposed in publishing a monthly journal. Their feelings are completely understandable and no fingers of blame can rightly be pointed at them or anyone else. Without those individuals, chances are there would not have been a *Mainely Gay*/MGTF Newsletter in the first place. They had paid their dues; they deserved a rest.

But this left the journal in a tenuous position. Notwithstanding the help of several other individuals -- notably, most of them women -- the bulk of the responsibility entailed in:

- answering mail
- promotion
- updating subscriptions
- purchasing supplies
- procuring and typing articles

making stencils
layout
getting the cover printed
mimeo-ing 15,000 pages
begging people to help collate, staple and
fold those 15,000 pages
stuffing envelopes
dealing with the USPS

fell on one person's shoulders. The publication of a journal which reaches approximately 600 people cannot be, nor ethically should it be, essentially the work of one individual. That was in August; and four issues later, in spite of efforts to create a new staff, the situation has not measurably improved; ergo, the publication suspension of *Mainely Gay*.

"Why 'suspension,' and not 'cessation'?"

Well, the word "suspension" implies that this is a temporary situation and that the publication of *MG* or an incarnation of it will take place in the near future. Again, we are not oblivious of the journal's importance -- we have had that confirmed for us many times by you, the readers -- and it is our fervent hope that, within the next few months, *Mainely Gay* can again be published.

With this issue, we have included a fly-sheet detailing a meeting for those interested in resuscitating the journal or creating a new one to fill its void. Hopefully, with discussion and dedication, we can resume publication soon.

[All current subscribers will be notified of the results of the meeting. If anyone wants her or his subscription money back, drop us a note, your money will be returned to you, and your name will be removed from the subscription list.]

-- John Frank

FEEDBACK

Dear MG,

As one member of Maine's Gay community, I wish to express my shock at rumors that Mainely Gay is likely to cease publication for lack of rotating person-power to produce it.

Wherever I have visited Gay communities in this country and abroad, it has been clear that Gay publications are a vital part of the adhesive which binds sisters together, brothers together, and provides a medium for a mutual exchange between Lesbians and Gay men.

These publications have an impact far beyond the size of their circulation. Even for the vast majority of Gay people who do not subscribe, the fact of the existence of a Gay press (especially in "backwaters" such as Maine) has a significant, positive impact upon their self-images.

The Gay press is currently under grave attack, what with the internationally respected Body Politic having just been closed down by the oppressive Toronto police (we pray temporarily) and the hideous recent destruction of the feminist Diana Press (publishing much Lesbian literature) in California. In short, this is hardly the time when the Gay movement can afford to have even one of its publications fold voluntarily, due to apathy.

I urge Maine Gay people to take emergency measures to create a collective which can sustain Mainely Gay--lest this be its last issue.

Richard Steinman,
Portland

[We have, out of necessity, decided to suspend publication (hopefully) temporarily until we can hit on a solution to our staffing and responsibility problems.

A meeting is announced on the enclosure with this issue to discuss this. We hope everyone will try to attend. Further details are given in the Editorial. --Ed.]

Dear MG,

We are a large group of Gay people based at the University of Massachusetts at Amherst. We are a recognized student organization and funded by various on-campus agencies.

We are available to and serve this Five College area which includes Smith College, Hampshire College, Amherst College, Mount Holyoke College, and the University of Massachusetts. Amherst, being a very progressive "collegetown," is the home of many Gay students, scholars, residents, businessmen/women, and faculty.

The People's Gay Alliance is formerly the Student Homophile League. The name of the organization was changed to a more positive, non-scientific one to also include a place for non-students in Amherst.

The PGA offers social functions in the form of discos, coffeehouses, workshops, and inviting Gay "personalities" to address the Gay and non-Gay communities.

The PGA also does speaking engagements to educate on-campus groups and travels to other communities for these speaking programs. Presently we are in the process of hiring two counselors and setting up a hotline service for after-office hours, and on weekends, and a crisis-intervention program.

We have general meetings for the Gay community on alternate Tuesday evenings at 8:00 pm in the Murray Lincoln Campus Center. These general meetings are open to everybody wishing to attend and following the meetings, we are sponsoring "Gaymes" to provide entertainment in the form of card and board games.

I am requesting your staff to consider publicizing the information herein contained, and inviting your staff and Mainly Gay readers and subscribers to visit us in

Amherst.

In Gay love,

Fred Pajak
People's Gay Alliance

Dear MG:

I am currently doing research for an article on Alcoholism and Women, with a particular focus on Lesbian alcoholics. Since alcoholism is not often discussed within feminist or Lesbian communities, I believe my article will serve an important purpose -- to stimulate discussion and recognition of the problem.

Because it is a subject the alternative media have generally not reported on, I want to make the article as comprehensive as possible. Therefore, I would like to solicit personal stories from Lesbians in your group who would be interested in answering a questionnaire I have prepared. There are five questions, dealing with various aspects of her alcoholism. Anonymity would be guaranteed -- they would not need to put their names on

the questionnaires. I think that personal experiences add an important dimension to the story because alcoholics who have acknowledged the problem are often the only ones who will talk about it.

The article will probably be published in Off Our Backs, a national woman's news journal. Its national circulation guarantees a broad audience -- including those women now struggling silently with a drinking problem.

If there is any interest, please tell me how many questionnaires to send, care of your address.

I would appreciate an answer within two weeks after you receive this letter but I am more interested in receiving as many replies as I can. To contact me, either with requests for questionnaires or for more information, please write 98 Charlton, #23, New York, NY 10014.

Thank you for your kind cooperation -- I look forward to hearing from you.

For women,
Mary Fridley

Dear MG,

We -- a collective of 10 Gay men -- are [bimonthly] publishing the ROSA, a German Gay newspaper. We are interested in an exchange subscription with your newspaper 'cause here in the German Gay movement has a big lack of information about the North American Gay movement taking place. If you'll agree, we'll try to give some better information about this problem in Germany. We're intending to translate some articles from your newspaper and to publish it here.

Truly yours,

The ROSA collective
Bremen, West Germany

Dear MG,

I've just been reading my last issue of MG, and I felt I just had to tell you how happy I am to have renewed my subscription. I've never been

to New England but I got hooked on MG when a friend of mine moved to Mass. and gave me a gift of a year's worth of MG. You provide me with national news and news from the Northeast, plus all that good feminist and Gay consciousness. Thanks!

Bena Diggs,
Pensacola, FL

Dear MG,

Your consistently fine publication makes renewal a pleasant certainty. Continued success and good luck.

Mike Myers
Newark, NJ

[Everybody likes strokes, and we are no exception -- thanks! If (WHEN) we get our staffing problems solved, we hope to continue bringing you what you want.]

Dear MG,

I am the editor/librarian of Voice of Age published by the Atascadero Gay Encounter. We are a non-profit therapeutic club located inside an

institution. Our group has been trying to start a library for the Gay patients. What has stopped us in the past is lack of funds. We are asking for donations of any books (hard or softback), literature, or magazines that are Gay oriented and helpful in our group. Also we are exchanging our newsletter for yours. If you would like to do this please let us know. If you cannot, it would be appreciated if you could supply us with any information as to where we could obtain these materials free of charge.

Thanking you for any action taken for my Gay brothers here. Any books or other materials may be sent directly to the address below.

In Gay love,

Edward W. Guthrie
Atascadero Gay Encounter
Drawer A
Atascadero, CA 93422

[Thank you for thinking of us -- you can be expecting a large package from us soon, and at regular intervals thereafter. We urge readers to help out these brothers incarcerated in this institution by sending their old MG's GCN's, etc. They -- and we

-- will appreciate it.]

Dear MG,

I am interested in receiving a copy of Mainely Gay, vol. 4, #3, March 1977. I understand it contains an article on a workshop on "Ageism Among Gay Men." I am writing a masters thesis and a book on aging and homosexuality and the article would be helpful. If any other issues of your magazine contain articles on aging, I would be interested in them, too.

I am enclosing a few questionnaires that I hope you can pass along to friends. Thank you.

In Gay pride,

(Ms.) Chris Almvig
2350 Broadway
New York, NY 10024

[We are forwarding the requested issue. If any readers (over 50) are interested in filling out the questionnaire, Chris has sent several copies to us; they're available to you for the asking. (MG, PO Box 4542, Portland 04112)]

NEWS SHORTS

OAKLAND, CA -- On 25 October 1977, the well-known feminist publisher Diana Press was systematically vandalized. Five thousand copies of Rita Mae Brown's *A Plain Brown Rapper* were ruined and the press equipment was clogged with printer's ink, paint, chemicals, and Comet cleanser. Materials for at least three new books (one of which was written by feminist artist, Judy Chicago) and the re-printing of others were destroyed, as were business records. The vandals clearly knew what they were doing. So far as is known at this time, the police have refused to take fingerprints, claiming that the perpetrators must have been ex-employees with a grudge.

[Ed. note--Readers of Mainely Gay are probably aware of some of the Gay and feminist books from Diana Press. These sisters need our help to stay in business. Contributions can be sent to: Diana Press, 4400 Market St., Oakland, CA 94608.]

NEW YORK, NY (GCN) -- Mayor Edward Koch has announced that his counsel is preparing an executive order that will forbid discrimination against Gay people in all areas

of city employment. The Uniformed Firefighters' Association president announced opposition to the order, but in other quarters the order is seen as improving the climate for passage of a City Gay Rights Ordinance.

MONTREAL, PQ (GCN) -- The National Assembly of Quebec on 15 December passed with only two dissenting votes an amendment to the province's Human Rights Charter that added "sexual preference" to the list of groups who may not be discriminated against in employment, housing, and public services. The measure has been signed into law by the Lieutenant Governor of the province, and was introduced by the progressive *Parti Quebecois*, which has supported such legislation since 1975. (The PQ is best known for its advocacy of independence for Quebec.)

SAN FRANCISCO, CA (*The Body Politic*) -- Adolph Coors Company, which has dominated the beer market in California for many years, has lost its number one position to Anheuser-Busch. The loss of sales has been attributed by representatives to the Gay

boycott organized to protest Coors' union activities and its alleged support of right-wing organizations and fundamentalist groups engaged in anti-Gay campaigns. Allan Baird, president of the Teamsters Local 921 and state chairperson of the union boycott, commented that "If anyone deserves credit for what has happened to Coors, it should be the poor people, union members, and the Gay community." Coors' loss is expected to continue and was hailed by union leaders, Gay activists, and women's organizations as a demonstration of the effectiveness of their joint efforts.

ASPEN, CO (GPU News) -- Aspen, Colorado recently became the 42nd city in the country to pass a Gay rights ordinance protecting Gay people from discrimination in employment, housing, and public accommodations.

LOS ANGELES, CA (GCN) -- The *Los Angeles Times* has published excerpts from a special Los Angeles Police Department internal "briefing paper" that asserts that "homosexuals, as an organized group, pose a serious threat to the welfare and safety to the citizens of Los Angeles." The document portrayed the LAPD as the target of special interest groups attempting to adversely influence the department's opera-

tions. The "briefing paper" begins with a discussion of "chicken hawks" and child pornography, and asserts that Gay activists support such activities. Quotes are included from anti-Gay psychiatrist Charles Socarides and Dr. Martin Reiser, the LAPD staff psychologist, who writes "Any person who willingly engages in homosexual activity is an emotionally sick person and definitely constitutes an unacceptable risk when qualifying as a police officer." The document urges police officers to continue to refuse to recognize Gay people as an "official minority" and to oppose the hiring of homosexuals as police officers. The document supports anti-Gay lobbying of both legislative bodies and judges as well as an effort to "keep the public informed about the relationship between vice conditions and major crimes to puncture the myth of the so-called victimless crime." Los Angeles Police Chief Ed Davis has long been an opponent of Gay rights and is expected to seek the Republican nomination for Governor this year to oppose incumbent Gov. Jerry Brown.

HARRISBURG, PA (GPU News) -- The Pennsylvania Council for Sexual Minorities has recently announced that state agency affirmative action plans protecting sexual minority workers have been submitted to

Gov. Milton Shapp's office. The plans prohibit discrimination on the basis of "life style, affectional, and sexual preference." This latest action was another in a series of steps implemented under Shapp's administration to protect the rights of Gay state employees. The state's own personal rules were expanded earlier this year to include the same provisions; and three of the unions representing state workers have also bargained to have the protective wording for Gays included in their own contracts with the Commonwealth of Pennsylvania.

THE BRYANT WATCH -- Anita Bryant's contract with the Florida Citrus Commission has been renewed despite rumors that she was being replaced; readers of *Good Housekeeping* voted her the "most admired woman in America"; plans are being formalized to extend her anti-Gay crusade to Canada and Australia; and it has recently been revealed that during the June referendum campaign in Dade County, FL, the US Postal Service granted an educational organization permit to Save Our Children, Inc., saving that group an estimated \$35,000 in postage.

However, the performer-turned-professional homophobe has had several setbacks. *Gay Life* reported that she drew less than

500 persons at a concert in South Bend, IN in October, while about 300 Gay people and friends kept a silent vigil outside. NBC later replaced her as co-host of the televised Orange Bowl Parade with actress Rita Moreno. Bryant says her new area of concentration will be prayer in public schools. In response to a suit brought by the Save the Children Foundation, the name of Bryant's group has been changed to "Protect America's Children." Also, Bryant's latest record, "There is Nothing Like the Love Between a Woman and a Man" is having difficulty getting distribution and airplay, probably due to linkage in the public mind of Bryant and the anti-Gay crusade.

LONDON, ENGLAND (*The Body Politic*) -- A British Labour Party constituency association is refusing to allow elected MP Maureen Colquhoun to run for re-election. After a local paper disclosed that Colquhoun had left her husband to live with Lesbian activist Babs Todd, the local party met to criticize the MP's constituency work and voted to choose a new Labour candidate for the next election. She is now appealing the constituency association's decision to the Labour Party's National Executive Committee.

BOSTON, MA (GCN) -- Reports have begun to circulate that

Massachusetts State Rep. Elaine Noble is considering challenging U.S. Senator Edward Brooke. Noble, the nation's first and only open Lesbian legislator, said, "A lot of people have approached me about it and I would not rule anything out." Noble already announced that she will not be seeking re-election, having decided not to run against her old political ally, Barney Frank, in the '78 elections. According to Noble, Secretary of State Paul Guzzi and Lt. Gov. Thomas O'Neil have spoken to her about the Democratic challenge to Brooke, to top Republican officeholder in the state. "They just haven't made up their minds about whether they will be running someone against Brooke," Noble said.

SAN FRANCISCO, CA (GCN) -- John Cordova has been found guilty of second degree murder in the fatal stabbing death of Robert Hillsborough, a 33 year old Gay gardener. The 20 year old Cordova could receive a sentence for life. Assistant District Attorney Eugene Sweeters stated after the trial that he was able to bring a substantial argument for conviction based on the evidence offered by one of the other men accused in the case. Michael Chavez was granted immunity for testifying against Cordova, who is the second person convicted in the

Hillsborough murder. Earlier, a 16 year old juvenile was placed with the California Youth Authority where he could remain for up to four years. A fourth defendant, Thomas Spooner, will be tried later this month. The beating death of Hillsborough on June 22 came shortly after the defeat of the Gay rights ordinance in Dade County, FL. It was alleged that one of the four attackers had shouted out, "Here is one for Anita," while all four yelled, "Faggot, faggot." The murder outraged the Gay community in San Francisco and across the nation. Meanwhile, an appeal has been filed against a judge's order dismissing Anita Bryant and others as defendants in the \$5 million lawsuit brought by Robert Hillsborough's mother. The judge granted the defendants' motion to dismiss on the grounds that the San Francisco court had no jurisdiction over the defendants because of their "lack of contacts with California." The appeal pointed out a number of these "contacts" between Bryant and her then-called Save Our Children, Inc., and California anti-Gay state Senator John Briggs. The Hillsborough suit is seeking damages from Anita Bryant, John Briggs, and the Save Our Children, Inc.

WASHINGTON, DC (GPU News) -- The U.S. Bureau of Prisons will soon make a complete reversal of

its anti-Gay policies. A number of Gay publications have been involved in a legal suit with the Bureau of Prisons to end its ban on Gay publications in the federal prison system. Recent meetings and interviews with Bureau Director Norman Carlson and other agency officials have elicited their promises of "an end to some of the special unfairnesses visited upon Gay prisoners."

NEW YORK, NY (*Philadelphia Gay News*) -- Rumors that Advocate publisher David Goodstein has detectives investigating National Gay Task Force co-executive director Bruce Voeller and other Gay leaders are "well-founded," according to Voeller. "I have heard that a number of Gay leaders have been followed," Voeller said. He would not comment on the accuracy of the rumors, however. Goodstein, for his part, said he "has better things to do" than investigating. He said he "cannot understand the continued paranoia" at NGTF.

CAMBRIDGE, MA (*GCN*) -- The Polaroid Foundation has given a grant of \$3,000 for "service to Lesbian mothers" to the Janus Counselling Association. Donna Medley of Janus said that Polaroid was the only company to respond favorably to the many proposals sent out during a summer fundraising campaign. "What's interesting," Medley said, "is that

we requested the money for 'services for Lesbian mothers.' We made the proposal such that it had to be acknowledged that any money would be going to the Lesbian community -- it didn't have a straight component. It feels damned good." In its grant, Polaroid said it was "pleased to be able to participate with you in your efforts to provide a wide range of services for Lesbian women." Janus counselling offers outreach services for all women in the Boston/Cambridge area with particular attention paid to the Lesbian community.

HACKNEY, UK (*Gaysweek*) -- Mary Whitehouse, anti-Gay crusader and Christian leader of the Listeners and Viewers Association here, announced recently to a public meeting at Hackney Town Hall that the Gay movement is one of 40 "strategies" in a larger Communist plot "to destroy Western civilization." The plan of those with such designs, she said, is to "present homosexual degeneracy as normal and healthy." When told by Gay people present that "Your attack on Gays through the blasphemy case has given social permission to attacks on Gays" and told of specific assaults on Gay people since her successful blasphemy suit against *Gay News* (London), she expressed sentiments opposed to violence

but maintained "I think it is really a very considerable twisting of thinking blaming me" for these incidents. A recent poll in the *Daily News* showed Mary Whitehouse among the top ten people thought most "obnoxious" by readers.

PROVIDENCE, RI (*Philadelphia Gay News*) -- The Providence Human Relations Commission is pushing for approval of a strong bill of rights that forbids discrimination against persons because of their race, creed, or sexual orientation. Benjamin W. Little, the commission's executive director, outlined the principal features of the bill at a meeting of the City Council Committee on Ordinances. If enacted, the equal rights measure not only would establish legal sanctions against discrimination practices but also would broaden the human relations commission's power to deal with discrimination charges. But it was plain from the reaction of Councilman Vincent J. Cirelli, the committee chairman, that a "sexual orientation" clause of the bill is politically sensitive and would face opposition within the council. Implicit in the clause is a ban against discriminatory hiring practices aimed at Gays. Cirelli said he is willing to schedule a public hearing, but

believes the committee members should have more time to study the bill. Little replied that it seemed to him the committee was "dragging its feet." He said the 13-member human relations commission has filed the equal rights bill last April, and there had been no action since.

WASHINGTON, DC (GCN) -- An amendment to the Legal Services Corporation appropriations bill to prohibit the use of any LSC funds in Gay rights cases was killed in a House-Senate conference committee last week. The amendment, sponsored by Rep. Larry McDonald (D-GA), had been approved by the House on June 27 by a roll-call vote of 230-133. It was expected that Sen. Jesse N. Helms (R-NC) would re-introduce the amendment in the Senate, which would be necessary if the anti-Gay prohibition were to be maintained. However, Helms did not introduce it, and the amendment was one of several differences between the House and Senate versions of the legislation that had to be ironed out in a conference committee. The Legal Services Corporation is a quasi-public agency that channels federal funds to more than 3,000 lawyers and firms that represent indigent persons in civil legal actions. The McDonald amendment prohibited the use of any funds for "legal assistance for any

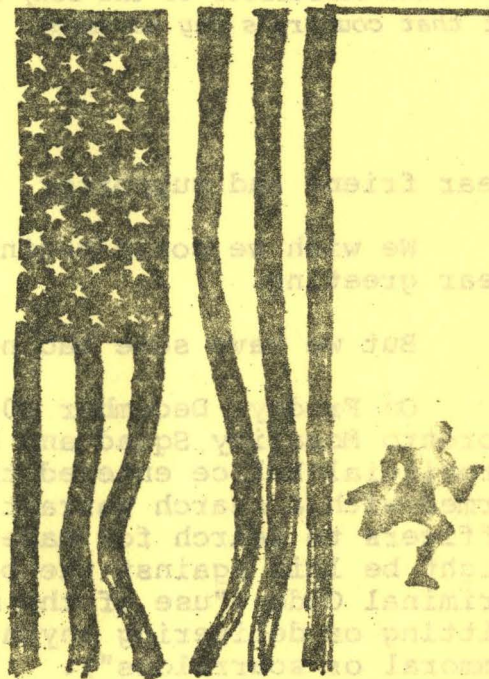
proceeding or litigation in any disputes or controversies arising out of homosexuality or so-called gay rights." According to Art Wolfe, legislative aide to Rep. Robert F. Drinan (D-MA), a member of the conference committee, "The Senate was against it [the McDonald amendment]. It was the general view of the conferees that they don't like restrictions. The whole direction has been to remove restrictions."

LOS ANGELES, CA (Gaysweek) -- In a letter addressed "Dear Potential Victim," Christian Cause, a "movement to restore moral accountability to American life," is continuing to solicit memberships in its organization. Quoting from Bob Green, Anita Bryant's husband, the letter calls for "Christians and other morally upright people [to] wake up and get involved before they lose control of their schools and their whole cities." It goes on to ask, "Will you take your stand now with Anita Bryant and Christian Cause to help roll back to wave of moral pollution that is threatening to destroy our children and all the moral values we cherish?" The solicitation includes a "Morality Issues Poll" to be filled in along with the membership application. It asks for subscribers' stands on several issues, including Gay rights, porno shops, and homosexual

teachers. Christian Cause outlines the ways in which they are promoting "the Christian position loud and clear": sponsoring television messages featuring "well known spokesmen like Los Angeles Police Chief Ed Davis"; providing materials and advice to local organizations; conducting national opinion polls "compiled for use by the press and government, church and civic opinion leaders"; and "serving as a catalyst for a national groundswell of public outrage and reaction." Christian Cause cites quotes of endorsement from Art Linkletter, Lawrence Welk, and former Los Angeles mayor Sam Yorty.

NEW YORK, NY (Gaysweek) -- Capt. Aaron H. Rosenthal, commanding officer of the Sixth police Precinct here, issued an inter-departmental memo recently to all members of his command titled, "Slurs of the Gay/Homosexual Community." The memo was issued in response to charges that police had "verbally and physically abused Gay people" and made "homophobic comments" while acting to break up a crowd of 200 gathered to watch a street performer named Ruby. Three persons were arrested. The rest of the memo reads as follows: "1. There have been recent allegations that police officers of this command are using slurring and pejorative

terms when addressing members of the Gay/Homosexual Community. This type of conduct is **TOTALLY UNACCEPTABLE**. 2. In a democratic society, it is not the role of a police agency to judge the sexual preference of members of the community they serve. Via personal observations, I have witnessed a great majority of this command demonstrate their ability and willingness to act professionally when dealing with all members of this diverse community. However, for those members who may allow their personal opinions affect their demeanor as police officers, may I remind them that their personal opinion in this particular area is nor relevant and therefore should not be allowed to surface. 3. It is not within my capacity to impact significantly on the attitudes of members of this precinct. However, it is within my capacity and the scope of my authority, to impact on the behavior of members of this command. 4. Derogatory and insulting terms will not be condoned and will be dealt with severely. Members of this command should be aware of the inflammatory results of such language. They should also be aware that human dignity is a precious thing and it is totally improper for us to use our position as police officers to degrade and/or insult another human being for any reason whatsoever."



FREEDOM!

A LETTER FROM "THE BODY POLITIC"

By the Body Politic Collective

[The following is a letter reprinted in full which was received by a Portland subscriber to The Body Politic, Canada's respected mouthpiece of that country's Gay movement. Our comments follow.]

January 4, 1978

Dear friend and supporter,

We wish we could begin this letter with a happy new year greeting.

But we have some bad news.

On Friday, December 30 at 5 pm, four officers of the Toronto Morality Squad and an officer from the Ontario Provincial Police entered the offices of The Body Politic armed with a search warrant. The warrant authorized the officers to search for material relevant to charges which might be laid against the paper under section 164 of the Criminal Code ("use of the mails for the purpose of transmitting or delivering anything that is obscene, indecent, immoral or scurrilous").

Ed Jackson and Tim McCaskell were two Body Politic people in the office at the time. This is how Ed described what happened:

"They went through the office with a fine-tooth comb for 3 1/2 hours. By the time they left, they had filled twelve large shipping boxes with documents and records. They took subscription lists dating years into the past, distribution and advertising records, corporate and financial records

(even our cheque book), classified ad records and addresses, manuscripts for publication, letters to the editor, books offered for sale by Pink Triangle's book service... They opened mail both personal and business, went through our photo file... A lot of material necessary for continued publication is gone..."

Clayton Ruby, our attorney, was present during part of the search and seizure. He offered to provide the officers with the material they claimed to be searching for. They refused the offer. Ruby feels that the warrant is illegal under Canadian law because of its vagueness. He will move to have it quashed in the Supreme Court of Ontario. If he is successful, materials will have to be returned to The Body Politic.

Ruby had this to say at a recent press conference:

"...when a warrant is sworn out it must be specific in description. It is illegal if it doesn't describe particular pieces of evidence which, in this case, the police may have been authorized to take... The real intent was to close the paper..."

Why has this happened?

The apparent cause is a series of articles which appeared in Toronto's sensational right-wing tabloid, The Sun. Claire Hoy is a columnist with that paper. He believes that Gay people are sick, calls us fags and degenerates, believes we should stay in the closet, and opposes the inclusion of "sexual orientation" in the Ontario Human Rights Code.

He opposes everything The Body Politic stands for, and has attacked us many times in his column.

This time we were accused of being "child rapers."

That was his response to an article in the December/January issue which approached in an honest and understanding manner the affectional and sexual realtions between males over and under 21 -- the legal age of consent for Gay people in Canada. The article was called "Men Loving Boys Loving Men." As a result of the hysteria provoked by his misrepresentations of what the article actually said, the Attorney General of Ontario authorized the search warrant.

Charges are expected momentarily under Sections 159 and 164 of the Criminal Code though they have not in fact been laid as of this writing.

Many of us at The Body Politic feel that the actual cause for the present crackdown is a desire to impede the real advances being made by Gay people. As you know, the Ontario Human Rights Commission has recommended that "sexual orientation" be added to this province's human rights code. Quebec has recently passed such legislation. According to the Gallup Poll, the majority of Canadians favour such protection.

To counter such positive steps, certain elements in the press and elsewhere who oppose human rights for Gay people are swinging into action:

- *the sensational, often anti-Gay coverage of the Jaques murder case
- *the virtual non-coverage given the precedent setting Quebec Gay rights legislation
- *two men in Toronto are charged, arrested and convicted for putting up Gay posters in Toronto
- *Anita Bryant brings her anti-Gay crusade to Canada starting in Toronto on January 15/78.

And now, this move to silence the only regularly published voice that Gay people in Canada have.

And that's what really happened.

And that's dangerous.

It should not be up to one man, in this case the Attorney General, to decide what can and cannot publish in Ontario. That is the job of the courts.

June Callwood, noted Canadian broadcaster and journalist, had this to say in response to the raid:

"The defense of freedom of the press does not present any difficulties so long as the press offends no one. When it does, we have adequate laws of redress for individuals and society, but no one, including the police, can operate outside of those laws to destroy a publication in official disfavour. Such a precedent is dangerous for all of society."

What does this mean to you?

Of immediate concern -- and rightly so -- is the fact that your name and address are among the material seized by the police.

We want you to know that your subscription and any communication with us have always been considered privileged, private information and treated with utmost confidence and care. TBP mailing lists have never been released to anyone for any reason. There would be only one way to obtain them -- seizure.

And that is an act designed to intimidate you.

For having done nothing more than subscribe to a magazine. Or place a classified advertisement with a magazine (that list was seized as well). Both acts have generally been seen as an individual's right in a free society.

We want you to know that the retrieval of our records was among our very first considerations. And we want to remind you at this point that our lawyer is going to the Supreme Court early in January in an attempt to force the police to return the material to us.

But even if we get the material back, none of us will ever be sure what was done with it during the time it was in the possession of the police. Was it copied? Is it on file? We'll never know.

If that abuse of police power outrages you, if this attempt to halt completely a small Canadian press makes you question whether freedom of speech exists in this country -- there is something you can do.

You can support our struggle to free our press and free your records from the police.

Our lawyer tells us the case may be long and expensive.

We are committing our energies, our talents, our time. And taking the risk of a fine or jail sentence.

We are asking you to support us, our case, your case -- with funds.

Letters of support are already beginning to pour in from Gay and straight people in the media -- people who rightly see that this attack threatens all of them.

But we are certain that, as always, most of the financial support will come from the people most affected -- Gay people themselves.

So we are asking you for a donation to The Body Politic Free the Press Fund. Lynn King, of the feminist-identified law firm of Cornish, King, Sachs and Waldman has offered her services free of charge for the administration of a defense fund totally separate from other accounts of the

newspaper. Although names of donors will be kept in strict confidence, anonymous donations will be accepted.

You have been a valued name to us -- as a reader, subscriber, supporter. Without you, and thousands like you, there would be no Body Politic.

The police, and people like Claire Hoy, are trying to ensure there never will be again.

Please support us. Freedom of the press. And yourself. Make your cheque payable to: Lynn King in trust for The Body Politic Free the Press Fund. Mail to: Cornish, King, Sachs and Waldman, Barriaters and Solicitors, 111 Richmond St. West, Suite 320, Toronto, Ont., Canada M5H 3N6.

You have our deepest thanks.

Sincerely,

/s/ Gerald Hannon
for the collective

P.S. Just this morning, Jan 5/78, we were charged under the obscenity statutes. Please act today -- the need is suddenly very urgent.

[Ed. note--The Body Politic wrote in an insert to their latest issue, reporting on the vandalism at Diana Press (see "News Shorts"), "We at The Body Politic had only to look around our office to understand how vulnerable small newspapers and publishers are to this kind of violent and direct censorship. We are only safe from this kind of attack if we know that our community will come to our aid." The statement was fearfully prophetic, for 30 December, The Body Politic became the victim of vandalism on the part of the State. GCN reports that the Gay community of the United States and Canada has responded vigorously, and protests have been lodged with Canadian authorities by the New York-based Coalition for Lesbian and Gay Rights, National Gay Task Force, the Canadian National Gay Rights Coalition, and the Gay Alliance Toward Equality of Vancouver, B.C., among others. A defense fund has been started (see article for

address),

We at Mainely Gay have read the article "Men Loving Boys Loving Men," which is thought to have occasioned the police raid. The article is a very non-sensational set of interviews with men who are sexually attracted to adolescent boys. None of the relationships involved coercion, and most had been initiated by the younger person involved. Under no circumstances could a non-homophobic person have considered this article obscene, whether or not one "approves" of pederasty. The author of the article did not pass judgment for or against pederasty, but did point out that many heterosexual nuclear families harmed children far more than did the relationships depicted in the article. Given this evidence, we are led to agree with The Body Politic that the police raid and arrests of BP's officers is an attempt to intimidate a Gay paper that prints unpopular opinions and its supporters. We strongly urge you to eke out whatever financial contribution you can afford and forward it to the address given in the preceding article.]



REPORT FROM THE NATIONAL WOMEN'S CONFERENCE, HOUSTON

By Kate McQueen

On November 20, 1977, the National Women's Conference passed a Gay rights resolution, meaning the women's movement has now openly and overwhelmingly thrown its support behind Gay rights! The resolution calls for the elimination of discrimination on the basis of sexual and affectional preference in employment, housing, public accommodations, credit, public facilities, government funding, and the military; for the reform or repeal of laws that restrict private sexual behavior between consenting adults; and for the enactment of legislation prohibiting consideration of sexual and affectional preference as a factor in child custody or visitation rights cases. The issue was, of course, supported and lobbied by the 60 or so openly Lesbian delegates to the conference, but the votes and the commitment to pass the resolution came from the majority of the 2,000-plus delegates who flow along in mainstream America!

To those of us with any consciousness, it is an outrage that the issue of Lesbianism has remained a non-issue, the unnameable, throughout the past two years of the International Women's Year (IWY) observance. And it looked as if the National Women's Conference (NWC) was going to follow suit. However, several out-right feminists were finally appointed to the IWY National Commission, which lead the way for an open Lesbian, Jean O'Leary of the National Gay Task Force, to be named a commissioner. Then, in spring and summer of 1977, intensive grass-roots work from coast to coast resulted in the election of Lesbian delegates and the passage of pro-Gay resolutions in many IWY state conferences. Thus, a mandate from 30 states, with some support from the National Commission, and the involvement of thousands of Lesbians around the country ensured that Lesbianism would be an issue at the national conference in Houston.

The organizing and mobilizing efforts continued up to

and through the five days in Houston, resulting in positive and high Lesbian visibility. Thousands of Lesbians came to Houston from everywhere to participate in an historic event and to guarantee that we would no longer be ignored or wished away. For the many women who had previously been blind to our existence, our presence was a breakthrough and an educational experience.

With all races, classes, ages, religious and political persuasions represented among the delegates to the conference, there were proponents (and, of course, opponents) of and support for a myriad of feminists issues -- reproductive freedom (abortion and sterilization), battered women, Gay rights, ERA, rape protection and prevention, education and employment, minority women, and disabled women, among others. The politically valuable result of this experience was to find that we could generally work together with others without needing to agree on all aspects or issues; we discovered that we as women could identify and work on issues of common concern and could then be supportive on specific issues that were not personal or individual priorities. This linkage of issues, from the commonalities of being discriminated against as women to the connections between racism, sexism, heterosexism, and classism, has enormous implications for the future. Invaluable alliances were formed in Houston between groups of women with varying priorities, and the incentive to form and maintain future alliances and coalitions remains high, out of necessity. That necessity is the realization that as feminists and Lesbian-feminists, we are a serious social/political movement and we intend to succeed.

Certainly any of us involved in fundamental social change would be naive and self-defeating to assume that much (if anything) will come from the Congress or the President when they/he receives the National Plan of Action (the packet of resolutions passed at the NWC). Rather, the Houston experience and this document are just a beginning; we've begun to articulate the issues of concern, to understand the seriousness of our political action (and that of the opposition), and to realize the importance of building coalitions and alli-

ances with other groups to get what we want.

In Houston, the women's movement gave a big show of support for the Gay movement. And it is not unfair to say that it will be difficult to keep the women's movement committed to Gay issues without Gay men supporting feminism, both personally (by dealing with their own sexism and male privilege) and politically (by struggling for feminist issues). The major responsibility for establishing working coalitions with feminists, Lesbians, and Gay men is now with Gay men!



**POLICE RAID TRUXX; 146 ARRESTED
THOUSANDS TAKE TO STREETS IN PROTEST**

Body Politic -- The spirit of the Stonewall riot tingled in the air as 2,000 furious Gay men, Lesbians and straight sympathizers demonstrated in the early hours of Sunday, October 23 against the biggest mass arrest in Quebec since the October 1970 War Measures crisis.

The massive Friday-night police raids on the Truxx and on the Mystique (Gay men's bars on Stanley Street in downtown Montreal), led to the riot-like protest which broke out only 24 hours later at midnight, and blocked one of the main intersections in the downtown area. The protest lasted until 2:30 AM.

It was the largest and most militant Gay demonstration in Canadian history. The Association pour les Droits des Gai(e)s du Quebec (ADGQ) organized the event on less than six hours notice by means of 4,000 leaflets distributed in all Gay bars and clubs across the city.

Despite its illegal status, insofar as no permit was obtained, the demonstration was announced on several radio and TV stations, and news of it tore through the Gay community.

While angry Gays attempted to blockade the intersection of Stanley and Ste. Catherine -- only steps away from the Truxx -- ten police motorcycles equipped with sidecars quickly cleared the street by driving into the crowd at high speeds. This act prompted yells of "Gestapo!", "Down with police repression!", "We want out rights!", "Gays, into the streets!"

The potentially very dangerous situation created by charging motorcycles and police clubbing demonstrators sparked a confrontation, the like of which has not been seen in Quebec since the big protests of the late 1960s and early 1970s. Not only did the motorcycles run down several demonstrators, the police also injured several others with indiscriminate billy-club attacks.

The protesters retaliated by attacking passing motorcycles and police officers, and throwing beer bottles and glasses. Despite the added presence of several fully-equipped members of Montreal's infamous riot squad, the protest was one of the most inspiring outpourings of Gayness ever seen in the country. Gay men and women danced, sang and fought back against the brutal attack the police had made on the Gay community the day before.

Not satisfied with the arrests stemming from the Truxx-Mystique raid, police chalked up a few more by arresting and charging two men

with assaulting a policeman and two others for breaking windows. In addition to receiving coverage on both national TV news broadcasts, the main French daily in the city, *Journal de Montréal*, headlined a front-page report in almost two-inch red letters: "Homos and the Police: IT'S WAR." And war it was!

But the massive protest on October 23 did not stop police harassment. The night after the Truxx raid one man was stopped and questioned as he left Le Jardin -- another Gay club nearby. He was taken to a police station and held all night while the police forced him to turn over his keys. They subsequently ransacked his apartment.

Other Gays faced the same treatment and were confronted with questions such as: Are you Gay? Does your employer know? Are you a member of a Gay group? Did you participate in the demonstration? Who were the leaders?

TRUXX A "BAWDY HOUSE." This mass protest was in retaliation to the October 22 early morning raid on the Truxx, when Montreal police, armed with machine guns, arrested 146 men and charged them as found-ins in a "common bawdy house." The owner was charged with keeping a "bawdy house." Eight charges of gross indecency and two of drug trafficking were laid as well.

According to section 179(1)(b) of the Criminal Code, a "common bawdy house" is defined as a public place "for the purposes of prostitution or the practice of acts of indecency."

More than fifty uniformed and plainclothes police from the Divisional morality, mobile and technical squads carried off the raid. The heavily-armed members of the technical squad entered with bullet-proof vests and at least two machine guns. But while 225 persons were reported in the clubs at the time, approximately 80 were arbitrarily released. Apparently the raid was preceded by several weeks of observation by the police and Municipal Crown Prosecutors as well. Undercover officials were present in the bars at the time of entry.

The 146 men were herded into paddy-wagons, taken to police headquarters and held without bail for some 15 hours while "compulsory" VD tests were administered. These tests were accompanied by vocal and physical abuse. Groups of twenty were crammed into seven-by-ten foot cells constructed for two occupants. In the morning they were arraigned in municipal court and released with the promise to appear in court January 25. All but one pleaded not-guilty. The owner, Giuseppe Salvaggio, was released on \$5,500 bail. He [stood] trial December 9.

This unprecedented raid came only one week after the First National Congress for Gay Men and Lesbians in Quebec, during which a march of 125 took place. Many Gays have speculated that the assault on the Truxx was in retaliation for Gays taking to the streets at that time.

However, the Truxx-Mystique raid was only the latest manifestation of an intense campaign of repression and harassment waged for several years against the Montreal Gay community. The last mass raids on Gay establishments took place just before the 1976 Summer Olympic Games, when hundreds were arrested and charged as found-ins. Their cases are still dragging on in the courts.

Since then the police have sustained their discriminatory campaign of selective harassment coupled with raids and arrests of Gays and a frontal assault against the city's sex shops and heterosexual prostitution.

'PUBLIC COMPLAINTS'? The police were quick to respond to reporters' questions about the raid. "We had a lot of complaints and we tried to interview the owner but he wasn't interested," claimed Montreal Police Director Henri-Paul Vignols. "So we had no choice but to raid the place."

However a top officer of the vice and drug wing of the morality squad criticized the raid, saying that the officer in charge, Lt. Maurice Bernier, would be in trouble unless he could make the charges stick.

"In no way are we harassing them," countered Bernier. "We don't treat them any differently than other people. The police department fully recognizes the rights of homosexuals as legitimate members of the society."

ADGQ called a press conference for October 26 to denounce the police assault. To the charge of "public complaints," ADGQ documented that they had been obtained by undercover police threatening that if the individuals refused to sign the complaint, their employers would be informed they were Gay. "We vigorously denounce the arbitrary, abusing and discriminatory way police authorities have treated Gays over the years" declared ADGQ in a statement to the media.

The association went on to demand a public inquiry into police conduct during the raid and police repression of Gays in general, and that Justice Minister Marc-André Bédard drop all charges arising from the raid. ADGQ also urged Bédard, or a mandated representative, to attend a November 2 public forum "so that he can present clearly the position of

the Ministry of Justice, and at the same time, let us know exactly where in Quebec he expects us to live."

Some of those arrested appeared at the press conference. "I've been out of the closet five years and I'm proud of it," declared one of the accused, Eric Hill, to reporters. "But it's got to the point where you can no longer go to a bar for a peaceful drink without getting busted."

In addition to an observer being present from the Human Rights Commission, Ligue des Droits de l'Homme president Pierre Marquis, expressed solidarity with the Gay community's campaign against police repression.

STRAIGHT SUPPORT. While the police desperately clung to the "public complaints" reason, the Gay community continued to receive massive support from the rest of the population. Highlighting the unprecedented flurry of daily media coverage of the issue were many newspaper and radio editorials denouncing the raid, including one entitled "heavy-handed raid on homosexuals" in the October 26 Montreal Gazette:

Why were they all tested for venereal disease rather than for tuberculosis or heart trouble?... It is commendable of the police to be concerned with public health. But policemen are no more able than the rest of us, to leave their prejudices at home. There is something unhealthy in their concern.

One of the lawyers presently working on the case, Jeffrey Richstone, believes that the VD tests were illegal insofar as a court order was necessary in order to submit the detained to such treatment.

Public pressure had reached such a point, only days after the raid, that Justice Minister Nedard's office called ADGQ to explain that they were very interested in the case, that documentation was being gathered and that the Ministry two days after the press conference.

That same day Bedard announced at a Montreal luncheon that charges might be dropped if "police intolerance" could be proved, asked for a full report from the Montreal police, and announced that he would meet with the Human Rights Commission to discuss the inclusion of "sexual orientation" in the Human Rights Charter.

When asked if he would consider dropping the charges, he replied: "Definitely. If there is proof of intolerance, we will take the necessary action."

On October 31 those arrested during the raid met to organize a coordinated legal defense and to study whether or not charges could be

brought against the police. A defense fund was established as well; the Truxx started the ball rolling with a \$500 contribution.

MORE ACTION PLANNED. The next step in the Gay community's counter-offensive was a November 2 public forum to discuss strategy. It was attended by 300 Gay men and Lesbians. Speakers addressing the gathering included a representative of the Human Rights Commission, Ligue des Droits de l'Homme president Pierre Marquis and Montreal Citizens' Movement City Councillor Arnold Bennett. A representative of the Justice Ministry, however, was noticeably absent.

In addition, messages of solidarity were read from Gay groups in Vancouver, New York and Toronto, and from the student association at the Université du Québec à Montreal.

Raymond Gauthier reported on the work of the committee formed by the accused, and Claude Beaulieu of ADGQ brought the crowd up to date on the latest raids the weekend before. Montreal police had reportedly raided the Lincoln bar twice in a 20 minute interval, and entered the Limelight and Le Jardin discos with riot clubs. No arrest were reported during these incidents. They had also raided the Truxx again and had taken six men in for questioning.

The meeting voted to call for a picket line at police headquarters the day the accused would receive their VD test results. About 40 people attended this rain-soaked November 4 morning rally. Another public forum was slated for two weeks hence, and a proposal for a festival on Stanley Street November 26 was adopted.

by Stuart Russell for *Body Politic*



Perceptions

By Miriam Dyak



WOMENWRITINGWOMENWRITINGWOMENWRITINGWOMENWRITINGWOMENWRITI

Sunny day and rounding the corner by the Merit station, New Words on the left and Marge Piercy with that must be Mary Mackey striding down the street. We wave and park and tumble into the crowded doorway and it's happening again.

Women. Women are happening again, and again and again. Coming together in excitement and anger again, this time on the 4th of December (1977) to form the first local chapter of the national organization called The Feminist Writers' Guild. Mary, one of the California founders of the organization, is retelling how they started with four women, then grew slowly to a dozen, then more -- no one should be disappointed if we start small in New England. Marge is saying she hopes we get at least 20 people -- the number she feels we need to get something done. And then there are at least 120 women crowding into the small room in the basement of New Words bookstore (actually a part of Goddard-Cambridge -- give credit where credit is due...).

The Feminist Writers' Guild was formed as a service group and a political body for feminist writers. They write:

As women writers in an inhospitable culture, without each other's support we are at the mercy of our own self-doubt. One priority of the Guild is to develop grassroots writing communities through its local chapters, eventually forming a visible, national network. By organizing on the local level, we hope to break our isolation through groups that act as a professional support, a political catalyst, and a source of friendship.

Originally, the idea for the Guild came from efforts to combat the current backlash against feminism in the patriarchal press (see for example "A Requiem for the Women's Movement", Harpers Nov. 1976,

reviews of Adrienne Rich's Of Woman Born in The New York Review of Books and The New York Times Book Review, Oct. 1976), and "What's Come Over The Women's Movement: The New Denial of Sexuality," Mother Jones June, 1976). At the present time, this backlash is, if anything, increasing. Among the most serious threats to our livelihood as writers are the reviews of feminist works which are so seriously biased that they distort the content of the books. (Publicity for a book can be dropped and distribution curtailed because of a negative review in The New York Times, for instance.) Many reviewers have refused even to enter into reasonable dialogue with feminist ideas.

The Guild has various plans for action. As soon as the funds are raised there are plans to take out an ad in a major review publication to point out the review bias against feminism. Public protests are planned against the small number of grants and prizes given to women each year, as well as public encouragement for the creation of grants for the special needs of women, such as childcare. We will pressure publications with national distribution to review books by feminist presses, and we will work to promote small press distribution. We will work against the suppression of writing by lesbians. In addition, we will use whatever leverage we gain as a national organization to open up more places for feminist writing by both white and Third World women. On the local political level, Guild chapters will pressure their city and campus newspapers to review more feminist books.

Services for women writers the Guild hopes to offer include a handbook containing a list of minimal rights and percentages, standard contracts and a guide to reading them. A file on feminist editors, agents and presses is in the planning stage too, and a newsletter will provide information about publishing, grants, and Guild activities. There are also ideas about insurance and even a retirement plan for members and a rural retreat for women writers and their children. There is hope for a growth in community among women writers.

That sense of community is hard to come by in Maine. The women writers I know here are often few and far between, and keeping up a friendship can mean heavy tolls to pay to Pa Bell and/or Uncle Sam's Gasworks. Plus, there is the perennial problem that many women who write do not yet dare to take themselves seriously, and little wonder with the lack

of support for women's writing (let alone feminist writing) in the media, local and national. So they horde their energy and talent away from each other in journals and scraps and letters and we are each and all the losers.

As the New England chapter of The Feminist Writer's Guild grows in Boston, I would like eventually to see a local Maine chapter starting up here (or down here as the saying goes). But right now I'm writing to say that I want to see more women writing, more writing by women. Specifically I want to see more women writing in this magazine! Almost half the people who read this magazine are women. Why are you reading this? Because you're a lesbian and isolated and want all the material by and about Maine gay women you can get? Because you want to know what's going on around you? Because it's funny? Because you like this column or any column? Wouldn't you like it if there were more material by and about women, lesbians, feminists? Don't you just want to puke (or laugh till you puke) when you read boys' poems about erect cocks steaming through their trousers? (Visions of love in a laundry?) and bursting volvar zippers (really now, shades of Jabberwocky?). Well, that kind of crap gets in here because the people who put in most of the work on this are men and they get tired and overworked at layout time and no one's judgment starts out infallible, let alone what it ends up being. Back to the old saw of "if you want something better, you'll have to make something better."

Really, I'm not kidding. This magazine is actually ripe for a takeover. There's great equipment, good distribution (or at least fair) and a real energy low. You don't have to be in Portland either -- you can just send in articles, poems, news shorts, etc. through the mail. If you really want to speed the process and ensure that your writing gets printed without horrendous typos and other weird diseases you can ask for the special magic paper we type these up on and find yourself access to an IBM selectric. Directions come with the paper if you send a return addressed stamped manila envelope. How about it? It's your magazine for the taking!

You can join The Feminist Writers' Guild by sending \$10 to P.O. Box 9396, Berkeley, CA 94709. Please do! \$5 for the unemployed.

how about a relief from the season? an offering to the returning Sun?

IN THE MOMENT

A swarm of bees in May
is worth a ton of hay

Sylvie sits in the summer sun
bees dance columns and stars
over the hive
the whole colony whirls
around her body
colliding with her like a tree
she knows her fear is old and hollow
her wonder hums like a soul rising through air

A swarm of bees in June
is worth a silver spoon

to be here takes every ounce
of life concentrated concentric
our bodies spun through ritual
musical vibration
to look away break rhythm
is the simple denial easy death

A swarm of bees in July
ain't worth a fly

We are the queens
fears and dreams swarm over us
drenched in the salt sweet summer day
our touch is liquid golden
the scouts bring back promises
we learn to love the patterns
beyond all reason
to give ourselves up to the dance

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The State Street Straw

By Peter Phizer

Recently I had occasion to picket, or more precisely, distribute leaflets detailing information on the more recent Supreme Court decisions which, in contradiction to the landmark '73 ruling guaranteeing a woman's right to choose, have greatly restricted, for instance, a poor woman's accessibility to abortion.

The nine man court which, incidentally, has never in its 200-year history included a woman member, reluctantly ruled in 1973 that a woman has a constitutional right to choose and this split decision, despite what many constitutional experts see as clear guarantees of same. For those still awed by the High Court's seeming impartiality, remember that this same body handed down pro-slavery decisions in the 1850's and in the latter part of the 19th century opposed labor laws and unions in every instance in its role as legal stamp of approval for highly questionable corporate practices.

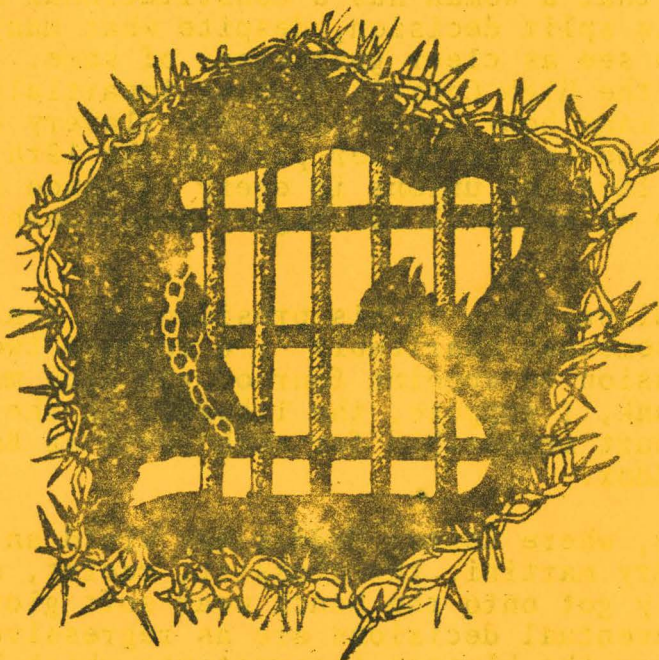
Richard Nixon, who, in his presidential zenith was -- shall we say somewhat charitably -- a regular two-faced shit, had occasion to appoint four of the nine male bench, and we can thank, I suppose, the liberals in the Senate for barring court membership for such sorts as BeBe Rebozo and Lester Maddox.

Of course, where Lester Maddox may wield an ax handle and Rebozo a dry martini, the classist, racist, sexist men that eventually got onto the bench wear soft gloves, although their eventual decisions are as regressive as might be expected from the blatant incompetents which Nixon attempted, vainly, to dump on the RN Court.

RN, in forced retirement in southern California, still

with dark, sinister circles around his eyes, probably takes silent satisfaction that his major governmental legacy remains intact: the socially regressive majority on the Supreme Court. Of course, the Court hands down decrees that restrict the funding of abortions for minority and poor women, yet surely don't see themselves responsible for the deaths of these very same women at the hands of the backstreet "abortion clinics."

Nixon's the One, all right.



DAVE KOPAY: JUST HOW GAY?

By Jerry Bock

Having attended Dave Kopay's recent speech at the Masonic Temple in Seattle's First Hill District, I was left with the sensation of having heard very little of interest to me. A colleague and I approached Mr. Kopay after the talk and requested an interview for Seattle Gay News, which he politely refused. Then I realized how mis-cast I was in trying to be a part of a Dave Kopay audience: he was speaking not with Gay individuals who consider themselves active in the Gay liberation movement, but rather with interested non-Gays or those who are insecure with their own homosexuality. The purpose of the talk seemed to be for Kopay to show how well he could still blend in with all his past locker buddies.

Kopay has undeniably been helpful to Gay liberation in some ways. He has ventured forth from a bastion of straight society (or so they thought), pro football. Though his own motives in publicly coming out are not clear, this move forced homophobes to re-assess their stereotyping. Individuals who had no previous contact with Gay people were exposed to a person to whom they could not attribute the characteristics they ignorantly felt all Gay persons possessed. The true value of Kopay's revelation may lie in a lessened fear and/or hatred from those most removed from Gay life.

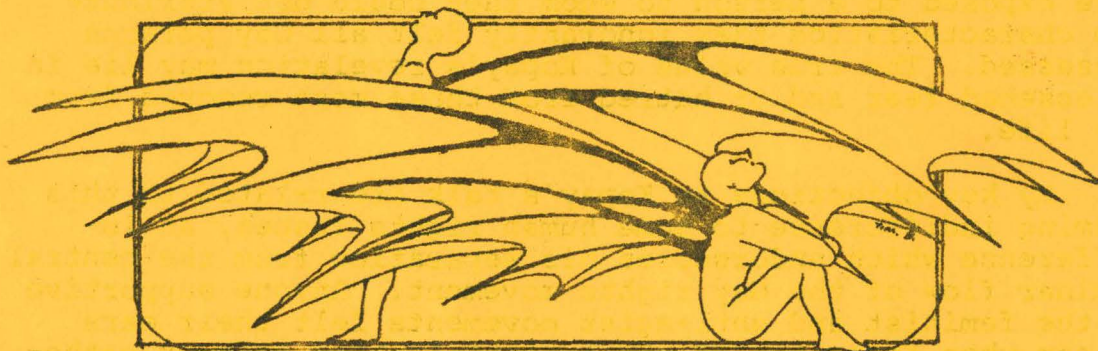
My key objections to Kopay's talk are related to this seeming indifference to some human rights issues, an indifference which underscores his separation from the central laminar flow of the Gay rights movement. Anyone supportive of the feminist and anti-agist movements felt their ears cringe when Kopay teased about great-looking gals or pathetic, rounding forty-year-olds.

Though his speech was oddly overconcerned with des-

criptions of his sex life and attitudes, his attempts to inject a "love" theme through poetry and letter-reading were awkward, to say the least. Despite all, he was decidedly well-received, probably because to most of the audience it was so "nouveau" just to be there.

How much a part of the Gay liberation movement is Dave Kopay, or should his public speaking and writing attempts be more succinctly classified as the "Dave Kopay liberation movement"? Such a discussion brings up the question of how much one owes to oneself as opposed to the Gay movement as a whole. Certainly Gay people are a legitimate minority, and we peons expect to be able to cling when one of our kind manages to make the hit parade with the general populace. Gay people, however, are for the most part acutely aware of individual rights, and to saddle Kopay with unwanted reigns of leadership may be overstepping the boundaries.

[Reprinted from Seattle Gay News.]



SILENT BUT DEADLY

By Kevin Mohr

In 1974, the Congress passed a bill which formed an entity known as the Legal Services Corporation. The Legal Services Corporation has offices in all fifty states and in some territories such as Puerto Rico. In Maine, it goes by the name of Pine Tree Legal Assistance. Allegedly, the Corporation was formed to offer poor and low-income people legal recourse in the face of a frequently hostile and aggressive economic system, based on profits before people. Whether it has fulfilled that prophecy, or, as it has been otherwise suggested, has served the purpose of placating poor, low-income, and minority persons, will be left up to the reader to decide. Quite honestly, I can only help you to make that decision by being as biased as possible in favor of poor faggots and dykes. After all, most oppressed people would settle for crumbs, and in giving them crumbs, they might not develop the political consciousness to realize that they had the potential by virtue of their strength and numbers, to forcibly take the entire pie.

Recently, a Congressman sponsored an amendment which would have barred the Legal Services Corporation from litigating any and all cases having civil or political implications for homosexuals. In an attempt to find out more about the status of this amendment, I contacted the Director of Training and Litigation at Pine Tree Legal Assistance, who told me she knew nothing about it. I was then told to speak with the Executive Director. He told me that he knew nothing of this amendment, and would review certain information within the next few days to see if there were any current bans against gay cases. I was told to either call the Office of General Counsel in Washington, D.C., or to call him again in a few days.

I called back three days later, explaining that I didn't have the money to telephone Washington, D.C. to find

out information which he should already be familiar with. I was told: "Well, if you save your money for a week, you will be able to call." The implication here was, that once I grew up from just some obnoxious sissy, to a full-fledged adult faggot, broke open my piggy bank, and got down to business, I would find out what I needed to know.

I was next told that Pine Tree Legal Assistance could represent anyone regardless of their sexual orientation, providing they met the financial eligibility requirements. What the Executive Director implied here, was that the issue should not be aimed at litigating cases that have positive implications for faggots and dykes, but that the issue should be in representing them in day to day affairs. What the Executive Director failed to understand, was that the day to day affairs of faggots and dykes, are simply fighting off straight supremacists.

I then asked him what sort of activity Pine Tree Legal Assistance was undertaking with respect to familiarizing its staff with statutes and regulations that affected the "day to day" lives of homosexuals. Since he did not seem to understand my question, I referred to the fact that this government has many statutes and regulations that are not in favor of homosexuals. To this statement, I received a sarcastic: "Oh really?" I didn't want him to think I was lying to him, so I said the first thing that popped into my mind: "Yes."

He told me that Pine Tree Legal Assistance had recently conducted an extensive survey of past clients, in order to determine what their priority areas should be in the future. He told me that litigating gay-related cases was definitely not a priority. I asked him if, in their survey, they included a section on these types of cases. He said they had not. I asked him how then he knew if it was a priority or not. It seems to me to be a very simple arrangement -- when you don't include a question asking if gay-related cases should be a priority, then naturally, you don't get any surveys returned with a check mark in a yes box that doesn't

exist.

All in all, Pine Tree Legal Assistance seemed willing to litigate cases involving the civil rights of homosexuals, but the reception I received, had all of the grace and warmth of a fart at a funeral.

The next day, I decided that I wasn't going to sit at home any longer waiting for my arteries to harden, so I called the Office of General Counsel in Washington, D.C., in order to learn the particulars of the proposed amendment.

According to the Office of General Counsel, the ban was offered in the form of an amendment to the Legal Services Corporation Act of 1974. The amendment, which would have banned all gay-related cases, was sponsored last year, by Georgia Representative McDonald. It did pass the House of Representatives, but failed shortly thereafter in a Senate subcommittee meeting.

I was also told that no outreach work to the gay community was being done now, nor did the Legal Services Corporation have any plans to conduct such a campaign. The person I spoke with, however, also told me that the Legal Services Corporation was not doing ANY outreach work to ANY minority groups. I also learned that the surveys of priorities mentioned earlier were required of each Regional office, in this case, Pine Tree Legal Assistance. I discussed Pine Tree's survey with Mr. Coleman of the Office of General Counsel in Washington, D.C., and he told me that each Regional office is responsible for its own survey -- and that those surveys were NOT reviewed or examined by the Washington, D.C. office. Mr. Coleman said that there was nothing that could be done to get Pine Tree Legal Assistance to research the area of gay-related cases, at least not from his end. In fact, the only avenue which might be effective in doing this, would be by continued pressure from us -- the rank and file dyke or faggot.

At this point, we should realize that not much is being done FOR us. We should also understand, that the laws of this country are not designed for homosexuals. In fact, one might ask, why even bother going through Pine Tree Legal Assistance to institute a case, because even if they accept it, you know who the courts are going to rule in favor of anyway.

From a historical perspective, the government of this country has been violently opposed to homosexuals. In fact, even if the laws against homosexuals were overturned, it wouldn't matter anyway, because no law will ever put a stop to male or heterosexual supremacy. Yet, BECAUSE you DARE to struggle in the first place, you are threatening many people, and when you dare to struggle, you are sure eventually to win. We should be dedicated to struggle on every level there is -- within the courts and economic system that has placed faggots and dykes where we are today, and outside of that realm -- in other words, in the streets where all potent struggle belongs. Laws didn't stop police brutality in lower Manhattan in 1969 -- no indeedy, it was blood that came from the Stonewall riots that accomplished that. The point is clear -- gay people can't continue to concentrate on civil rights alone -- because we don't have any, and we never will -- at least not if we wait for straight people to hand them to us.

And there are other questions here as well -- have we forgotten our history? Have we forgotten the faggots and dykes who've died for us? Do we think that they had in their minds the conditions that exist today when they died in struggle? But then, we are happy with what little we have, instead of risking our own miserable lives to carry their dreams through to completion.

And there is another point here as well -- that it is time for all homosexuals to start tearing this country apart as though it were trash. Because in line with our own

history, we know that this is a government of straight supremacists, by straight supremacists, and for straight supremacists. But we have strength and numbers, and nothing more than that is necessary for victory. When you stand up for freedom and liberation (NOT civil rights, but an all-out LIBERATION of homosexuals) then you get in trouble. And unless you're willing to get yourself in trouble to CAUSE the total liberation of homosexuals, then you remain only a gay person and nothing more -- in other words, you haven't earned the title of faggot or dyke.



PSYCHED

It seems helpful to report in these columns that a reader has had positive experiences recently, when consulting a psychotherapist about aspects of her/his personal situation which interfered with her/his being a healthy homosexual. Two therapists that we know of are:

Ron Mazer, Ph.D., 500 Forest Ave., Portland, 774-8735 and

Sheila Tierney, MSW, 44 Carlton St., Portland, 774-1914.

In his book, Loving Someone Gay, Don Clark, a Gay psychotherapist, argues that it is not necessary that all Gay people seeking therapy be counselled by other Gays, but rather that the therapist, no matter what her/his sexual orientation, have a positive commitment to enhancing the client's Gay potentiality. Apparently this is true of Dr. Mazer and Ms. Tierney for in each instance reported, positive support and effective help were given to a Gay person's effort to shift from a heterosexual marriage to a Gay lifestyle.

IMPRESSIONS FROM AN OUTSIDER LOOKING UP

By Chuck Stanley

"There's a bar in Portland -- Roland's -- caters to fags and dykes. Want th address?" His voice whiny, distant.

"Sure."

"Cumberland and Forest. Thre's also Th Phoenix: Oak, between Cumberland and Cogress."

"Anything else?"

"Maine Gay Task Force. 193 Middle St. What's all this th fuck for?"

"I'm moving thre."

"Portland? Rest in peace, baby. Rest in peace," and with that admonition, he hung up, th snot.

"Thanks." --said to th void of Ma Bell's minions.

And so, with all th information I needed from N.Y. Gayswitchboard, I apprehensively sojourned up to Maine. Vacationland to America. Tundra of th North. Th Land of Muskie and Incest. Lobsters and Christina Olsen.

It took me a week of passing Roland's every day and night to bolster enough courage up to walk in. (The Maine Gay Task Force does not exist. 193 Middle Street does not exist. 773-5530 does not connect. It is all a hoax, a ruse to get unsuspecting brothers to believe in th advancement of Gay rights in Maine, a figurehead for liberation... or else I was misinformed...or else thy've been wiped out by the CIA or local vigilantes spurred on by the CIA... or else somebody's playing Keir Dullea to my Carol Lynley [Preminger's Bunny Lake is Missing]... or else thy've disbanded, which is more likely th case.)

Now in Th Big Apple I could walk into any bar, bath or moviehouse and not feel th least compunction or dread. I could stand for hours without fear of being noticed -- let alone, approached. And be met with a plethora of new and

enticing faces at each hourly shift. But how many queens can possibly be crammed into this fisherman's town? A netful? A handful? An old shoe and an inner tube? I've heard too many tales about th "new-boy-in-town" syndrome. I wasn't planning on getting caught.

(It is at this point that some mention must be made of some character traits I possess, other than my acidic wit and poetic charm, i.e., I'm neurotically shy, voyeuristic and slightly xenophobic. Admittedly not th most conducive attributes to present to my prospective gentleman callers. [No, I don't wear a brace, and I hate bric-a-brac.] But when nature calls and th need for some downhome affection and downright sex shows its head, I heed like a stag to th mighty hunter's horn. "What a piece of work is man, etc.")

I enter. Old men huddled in drunken cliques at th bar. Fat. Sorrowed.

"Beck's Light." I don't drink, but I bend, if not fall, to peer pressure even when none is exerted.

I scan th room quickly. Averting eyes. No one under 35. "Another beer, please." I tip th bartender for no other reason than he's th only male there within my age range, appetite range, home on the range. "Here's mud in your eye, pardner," and head for th adjacent room. Th Disco, stick's style (Styx stile).

Behold! Woman!
women.
fat women.
drunk women.
old women.
young women.
beautiful women.
haggard men.

Two dykes are dancing to a Brenda Lee carol. It's that time of year. I find myself wishing I were straight, wishing

thy were straight.

I watch th dykes dance. Envious of the affection thy lavish on one another. Aroused by thir intimacy. "Anothr Beck's." Anothr tip.

An effeminate boy comes halting in, silver racing car jacket quickly discarded on th rack. Cute boy. Puppy. But not for me. I don't play topman. (I don't do windows.) Too many hangups and insecurities about aggression and masculinity, dominance and paternalism. Equal footing for me. Or bottom to some Herculean prototype.

(Sexist, agist, role-playing archtype. And no, it doesn't help being aware of it.)

Th boy eyes me. He's attracted. So am I. He's afraid. Good. Now, nothing will happen. I won't be called upon to play th man.

If only he were taller. If only he were butcher. If only I were in New York. If only I were in th seventh level of consciousness. If only I were more desperate and less dehumanizing. If only I were Earth Faggot. But I'm not.

I contemplate beer #4, but opt for home, January's "Drummer", and a greased palm.

Down Cumberland aways (ayeh) a stationwagon pulls up. Asks me if I want a lift. Slight man in his early fifties. Coiffured hair. Lisp.

"No, thank you."

He persists in tailing me. Calls me over a few more times. I always go. Polite, yes. Pity, yes. Tease, yes. Go, no. At my porch now. A last attempt: "Hey, pretty boy. Let me suck on it."

"No."

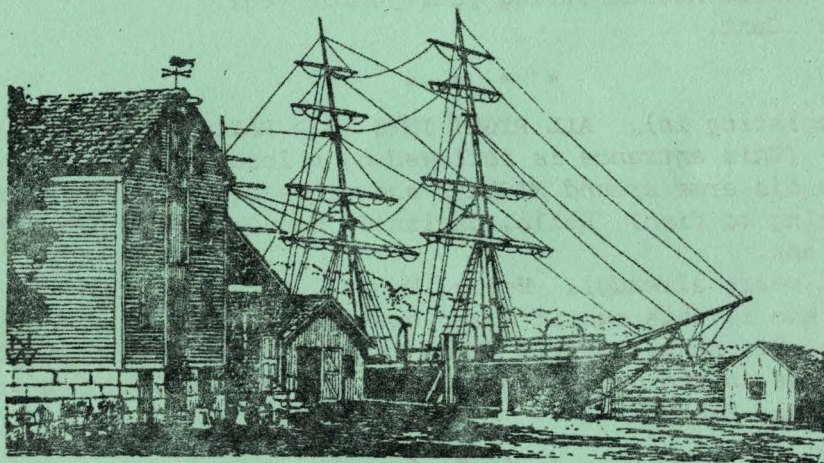
"Ill pay you."

"No."

I go in, hearing him drive off to god-knows-where. Climb three flights to my empty apartment that I share with a stranger/co-worker. Undress. Lie down. Pull out Mishima's Runaway Horses instead. Give my hand a rest. Give my mind a rest. My psyche a rest. My cock.

(I don't want to grow old and desperate. I can't even drive.) "Portland?"

Rest in peace.



BUTCHES AND BITCHES

By Sandra Trimble

Michael (*producing articles*): ... Your very own toothbrush because I'm sick to death of your using mine.

Donald: How do you think I feel?

Michael: You've had worse things in your mouth. (*Holds up a cylindrical can.*) And, also for you ... something called "Control." Notice nowhere is it called hair spray -- just simply "Control." And the words "For Men" are written about thirty-seven times all over the goddamn can!

Donald: It's called "Butch Assurance."

Michael: Well, it's still hair spray -- no matter if they call it "Balls"! (*Donald laughs*) It's all going on your very own shelf, which is to be labeled: Donald's Saturday Night Douche Kit...

* * * *

Donald: It seems to me that the first time we tricked we met in a gay bar on Third Avenue during your junior year.

Michael: Cunt.

* * * *

Emory (*bursting in*): ALL RIGHT THIS IS A RAID! EVERYBODY'S UNDER ARREST! (*This entrance is followed by a loud raucous laugh as EMORY throws his arms around MICHAEL and gives him a big kiss on the cheek. Referring to dish*) Hello, darlin'! Connie Casserole. Oh, Mary, don't ask.

Michael (*weary already*): Hello, Emory. Put it in the kitchen.

Emory: Who is this exotic woman over here?

Michael: Hi, Hank. Larry. (*They say "Hi," shake hands, enter. MICHAEL looks out in the hall, comes back into the room, closes the door.*)

Donald: Hi, Emory.

* * * *

Michael: ...(*Door buzzer sounds.*) Oh, Jesus, it's Alan. Now, please, everybody, do me a favor and cool it a few minutes; he's here.

Emory: Anything for a sis, Mary.

-- Excerpts from Mart Crowley's *The Boys in the Band*

* * * *

..."That's a good one. Speaking of tits, sugar, are you butch or femme?"

I looked at Calvin but there wasn't time for him to give me a clue for this one. "I beg your pardon?"

"Now don't be coy with Mighty Mo, you Southern belle. They have butches and femmes down below the Mason-Dixon line, don't they? You're a looker, baby, and I'd like to get to know you but if you're butch then it'd be like holding hands with your brother now wouldn't it?"

"Your tough luck, Mo. Sorry." Sorry my ass. Thank God she spilled the beans.

"You sure fooled me. I thought you were femme. What's this world coming to when you can't tell the butches from the femmes. Ha. Ha." She slapped me on the back fraternally and sauntered off.

"What the flying fuck is this?"

"A lot of these chicks divide up into butch and femme, male-female. Some people don't, but this bar is into heavy roles and it's the only bar I know for women. I thought you knew about that stuff or I wouldn't have sprung it on you."

"That's the craziest dumbass thing I ever heard tell of. What's the point of being a lesbian if a woman is going to look and act like an imitation man? Hell, if I want a man, I'll get the real thing not one of these chippies. I mean, Calvin, the whole point of being gay is because you love women. You don't like men who look like women, do you?"

"Oh, me, I'm not picky as long as he has a big cock. I'm a bit of a size queen."

"Goddammit. I'm not either one. Now what the fuck do I do?"

-- from Rita Mae Brown's *Rubyfruit Jungle*

* * * *

Goddammit, Molly, I'm as confused as you are. Lately, I've been thinking a lot about about the very same topic and several of its tangents, which is probably responsible for my delay in getting to the typewriter. But now that my nose is against the deadline, [...] I feel a responsibility to come to terms with the situation. If I can't find any answers, at least I can formulate the questions.

It's always bothered me that many Gay men call and refer to one another in the feminine. In Crowley's play (no comment upon its literary merits), there are numerous references to the feminine possessive, the actual use of women's names, and sexual epithets, such as Donald's "Saturday Night Douche Kit," and "cunt." Why is it that Gay men do this? Is it more incisive to call another man a "cunt" or "bitch" than it is to call him "prick" or "bastard"? In so doing, what is actually implied? Last week in this paper I questioned Bob (of the Soho News) Weiner's reference to Arthur's friends as "sisters." I realized that Gay males do the same thing to one another, which does not make Weiner's use of it any less reprehensible. I could fall back on the old cliché of its being permissible for Blacks to call one another "nigger," therefore it should be okay for Gay men to call one another "pussy," etc. But I believe that Blacks do mind being called nigger, which makes the use of the argument as applied to Gay males fall apart.

During my high school years, I had a group of neighborhood friends, who, as in thousands of communities in America, hung out in the local candy store. A favorite pasttime of the boys in the group was to jeer at each other with put-downs such as "douche-bag" and "pussy." Although my awareness of sexism was in its embryonic stage, I did know enough to recognize that these names were about the worst things you could call a young man. When I began meeting Gay men, I thought camaraderie among them would be different, but I found it to be very similar to that of the candy store crowd. That realization hurt more because I believed that, as victims of bigotry and prejudice, these men were supposed to have a heightened awareness of role-playing.

Several weeks ago I was at a bar where there was a drag show -- the usual imitations of Garland and Monroe. The mostly-male crowd enjoyed it. The women scattered around the room shrugged, or headed for the bar. The women I was with could not understand what the attraction was. I still

don't. But I have made a few observations.

First, I've never seen, nor do I know of any drag shows for Gay women, other than The Club which has more universality, and where the characters are not Hollywood idols. I can't even think of Lesbian idols equivalent to Garland or Monroe. Secondly, I don't believe there are any shows that parody male heroes of Gay males -- no James Dean or Al Pacino. Why not?

A common denominator among idols of Gay males seems to be tragedy -- both Monroe and Garland lived and died tragically. If tragedy, then, is the essential, there are plenty of males who can fit that criterion: for example, Dean or Montgomery Clift.

Lesbians have no equivalent of drag stars, nor do they have an equivalent of sexist name-calling. Unless my exposure to Gay women is parochial, I know of no instance where a Gay woman has called another woman a "prick" or "scum-bag." The worst thing that one woman can call another, Rubyfruit Jungle notwithstanding, is "butch." Finally, the crux.

There is a belief that even though it's less than the ideal, 'tis better to be a little tomboy than a little sissy. The important factor is that tomboys exhibit "male" qualities, which we are socialized to equate with strengths. Remember the scrappy young Kate Hepburn (via film) who grew into the tenacious old spinster missionary who helped Humphrey Bogart sink the German boat? Remember Scout in To Kill a Mockingbird? Can you recall any honorable sissies? Tomboys may never marry (a notion which I doubt, given the numerous sturdy women dragging their children through the supermarkets and department stores), but unlike sissies, who will grow into funny uncles who live with cats, tomboys parody masculine control.

* * * *

The mere existence of sexism is disturbing to most and

an outrage to many, but when it intrudes into Gay life, it is even more hateful. Gay lifestyles should be an affirmation of positive, non-sexist values. Instead, in some ways, there exists a cheap parody of those archaic values we are trying so desperately to change. As Rubyfruit Jungle's Molly Bolt says to a friend after her first encounter with the butch-femme stereotype: "What's the point of being a lesbian if a woman is going to look and act like an imitation man?"

I am not saying that there is anything wrong with claiming one's right to affect certain clothing. What I strongly object to is Gay men calling one another Mary or Lesbians calling one another Butch, and believing that those names fit. What is happening in these cases is that people are being put down, that there is something inherently wrong in being a Mary or a Butch. These are sexist epithets, as harmful and vicious as when the Gay community is accused of being a bunch of fairies or truck drivers who, like some warped group of Shakers, have to recruit from the masses so that their ranks might grow.

That women are not as guilty as men of sexist slurs needs examination. Women have been victims of sexism and sexist slurs for countless centuries. They know the pain of such actions and remarks. Therefore, in the large majority of cases, their own hypersensitivity precludes their use of such remarks to other women. At least once every week I hear women discussing outrage over sexism. These women do not victimize one another.

Another question I tried to formulate was the attraction of drag shows among Gay males. I stated that one common denominator among drag idols (Garland and Monroe were mentioned) was the element of tragedy. There is another element that drag stars share and that is control or tenacity. I have even enumerated drag idols in the hope that so doing might offer some clue. From Bette Davis to Marlene Dietrich to that grand dame of them all, Mae West, they all have guts, stick-to-it-iveness,chutzpah. Perhaps Gay males

look at these figures and say, "If you can do it, so can I." There's some sort of identification, some crazy kind of empathy going on. I've heard Gay men exclaim, "You tell 'em, honey," while a Mae or a Bette was into "her" monologue. It's an affirmation of sorts, again a way of saying "you've had a hard time of it and came through. So can I."

Perhaps it is also a legitimate way for a man to identify with a woman, to recognize the desirability of certain traditional female qualities, without having to be a woman. Perhaps it is the only way for a man, regardless of his affectional orientation, to recognize how strong women are without actually having to examine his feelings toward them. One must remember that almost all men are brought up to believe that they are superior beings, that the qualities they exude are superior qualities. If women actually also have these qualities, then perhaps men do not reign supreme.

These are not questions that any of us can answer easily but if any reader has thought this through satisfactorily, we'd all appreciate knowing. In the meantime, it might be most instructive and constructive for all of us to examine what we mean when we use certain words or terminology. To paraphrase Susan B. Anthony: There shall never be another season of silence until all people have the same rights and the same integrity men have on this green earth. Looking at why we do the things we do is a crucial move in that direction.

[The above article is reprinted from Sandra Trimble's regular column, "Fifty-one Percent," in Gaysweek, New York City's weekly Gay news magazine. Subscriptions are \$8 for 26 issues, \$15 for 52 and can be gotten by writing Gaysweek, 216 West 18th St., New York, NY 10011. We think it will be money well spent.]

Cumberland County Curmudgeon

By Susan W. Henderson

A SEVENTEENTH-CENTURY TRIANGLE: LOUIS XIII, THE MARQUIS DE CINQ MARS, AND CARDINAL RICHELIEU

King Louis XIII of France (born 1601, reigned 1610-1643), was one of the great Repressed Homosexuals of history. He is most famous for his First Minister, Armand Jean du Plessis, Cardinal Duc de Richelieu, with whom he had a complicated, almost love-hate relationship. Louis's only real love affair, with Henri d'Effiat, Marquis de Cinq Mars, ended in tragedy and reads like an episode out of The Three Musketeers: King has favorites. Crafty Cardinal matchmakes between King and one of his protégés, so as to have a favorite who is on his side. King falls madly in love. New Favorite gets swelled head, treats King mean, and plots against Cardinal. Cardinal catches him out and spills beans to King, who orders Favorite's execution. It would be unbelievable as fiction, but it really happened.

In order to follow the story of Louis's last favorite, it is necessary to know something about his personality and his relationship with Cardinal Richelieu. Louis was a lonely man who had led a sad life. His father, Henri IV (Henri of Navarre), was assassinated when Louis was 9. His mother, Marie de'Medici, who became Regent, beat him and humiliated him in front of the court, and kept him out of power as long as possible -- Louis had to take over his own throne by a coup. His upbringing and his religion (he was a devout Roman Catholic) combined to make him shy and inhibited, especially in matters of sex. He was married 23 years before he begot an heir, not because he was infertile but because he wasn't interested. He had several favorites, both women and men, but did not have sex with any of them. He was moody and prone to fits of depression, and when he was

depressed he was unpredictable and could be mean or downright sadistic. On the whole, he was greater than his faults -- he was a good, conscientious king with a high sense of responsibility, and as a rule he didn't waste his people's tax money. He was loyal, loving, and generous to his few friends.

Louis and Cardinal Richelieu worked together as King and First Minister for eighteen years. They had great respect for each other's skills and usually worked well together, but they had their tense moments. Louis sometimes compensated for feelings of inferiority (a legacy of his childhood) with a display of power and would "show Richelieu who was boss" by hassling or humiliating him about something. Richelieu would get upset for fear of losing his job, and when Richelieu was upset he was inclined to be hysterical, which got on Louis's nerves. Their personalities were incompatible in many ways. They were both in poor health (Louis died of tuberculosis at 42), and Louis liked to have healthy, robust men around him (he probably found them sexually attractive). Richelieu was nervous and suffered incessantly from migraines and other stress diseases, and he was not a soothing companion. As Louis Auchincloss, one of Richelieu's biographers, described them, "Louis was very much an outdoors man, a passionate hunter, which the Cardinal's idea of enjoying fresh air was to sit in a formal garden and sniff flowers." Judging from their letters, they felt a lot of affection for each other, but they were not lovers. There is no reason to think they ever had sex. Even if they had been attracted to each other, Louis was too inhibited, and Richelieu was a priest and had taken vows of celibacy. We do not know what Richelieu's sexual preference was. There is no evidence that he ever had an affair with a woman or with a man.

Metaphorically speaking, Richelieu was Louis's political wife. The wife of a rich and powerful man can command great wealth and influence as long as she pleases her husband, but if he decides to divorce her she can wind up with little or nothing. Richelieu commanded great power and wealth as long

as Louis was pleased to keep him in office, but if he had decided to dismiss him, Richelieu would have been lucky to escape with his life. When Louis was in one of his off moods, Richelieu had to put a lot of energy into staying in his good graces. The resulting tension inside Richelieu came out in nerves and fits of crying, a behavior pattern which is commonly labelled "feminine," but is a result of relative powerlessness rather than gender. Louis's assertion of his power is conversely labelled "masculine" behavior, but again has to do with holding power rather than gender. Richelieu performed many of the duties of a good political wife -- he did most of the pick-and-shovel work of government (or parcelled it out to the officials under him), made the long-range plans, saw the people Louis didn't want to see (or got someone else to see them), put on the necessary entertainments for foreign dignitaries, and took the flack for any unpopular measures. Louis reserved the right to approve everything before action was taken, and got angry when something was done without his authorization. They both would have accepted the metaphor of husband and wife for their relationship, because seventeenth-century people thought of the family as a miniature version of the state. As the husband ruled the family, so the king ruled the kingdom.

Like many a good patriarchal wife, Richelieu "managed" Louis in order to get his way. He was always respectful, always followed court etiquette, never lost his temper or browbeat Louis (though he sometimes nagged), and made Louis feel that he was the master and that Richelieu's plans were his. Richelieu had to be always alert for rivals, for he was the most hated man in France. The nobility were his chief enemies because one of his goals was to undermine their power and make them subject to the king. He was a nobleman himself, but he found his classmates' habits of waging private wars and making private alliances with foreign governments destructive to French society. Richelieu was the target of one plot after another to depose and/or murder him, and he had to be sure that none of his enemies got to Louis when he was in one of his moods and turned him

against his minister.

This is the background to Richelieu's introduction of the Marquis de Cinq Mars to Louis in 1637. Cinq Mars's father, deceased several years before, had been one of the Cardinal's friends, and Richelieu had taken the family under his wing. The young marquis was 17 (an age considered much more adult in those days than now), and Richelieu gave him a start in life by getting him an office at court. As luck would have it, Louis was between favorites at this time. Several of his ex's had joined anti-Richelieu factions, and His Eminence decided to matchmake for Louis with his protégé, in hopes of having the next favorite be someone who was on his side. It was all perfectly innocent -- Louis's relationship with his favorites was a "strong, moody, rather stubborn devotion" (again to quote Auchincloss), nothing that a priest need trouble his conscience about.

Louis surprised everyone by falling passionately in love. According to Tallement des Reaux, a gossip of the next reign, they even went to bed together naked in the afternoons -- if true, this was quite a change for Louis. Unfortunately, Cinq Mars didn't handle it well at all. He was heterosexual, and apparently never had a good talk with Louis about the nature of their relationship. He enjoyed all the money and offices that Louis showered on him, and his resulting importance, but he didn't love Louis and in fact was regularly unkind to him. The fact that Louis put up with such behavior was a measure of his infatuation. Cinq Mars bragged about his numerous affairs with women, which Louis found disgusting if not downright sinful. Cinq Mars was a big spender who owned 50 pairs of boots, and thrifty Louis found his conspicuous consumption equally distasteful. Soon they were quarrelling in public. After the worst scraps, Louis would go and cry on Richelieu's shoulder, and Richelieu would try to make peace between them. They would write up little treaties, which he would mediate, such as the following (dated 9 May 1640):

His Majesty has seen fit to promise Monsieur le Grand [Cinq Mars's title as Master of the Horse] that he will undertake not to lose his temper with him throughout this campaign and that if M le Grand should give him cause to do so, His Majesty will simply place the matter before M le Cardinal so that he may advise M le Grand how to correct any conduct that may have displeased the king. This mutual understanding has been entered into by the king and M le Grand in the presence of His Eminence. signed: Louis. Effiat de Cinq Mars.

Richelieu tried to give Cinq Mars some fatherly (wifely?) advice on how to manage Louis -- after all, he'd had years of experience. Cinq Mars resented his efforts. In fact, he managed to convince himself that he had only to get rid of Richelieu for Louis to give him the Cardinal's place. He must have had very little understanding of Louis and of how Richelieu related to him.

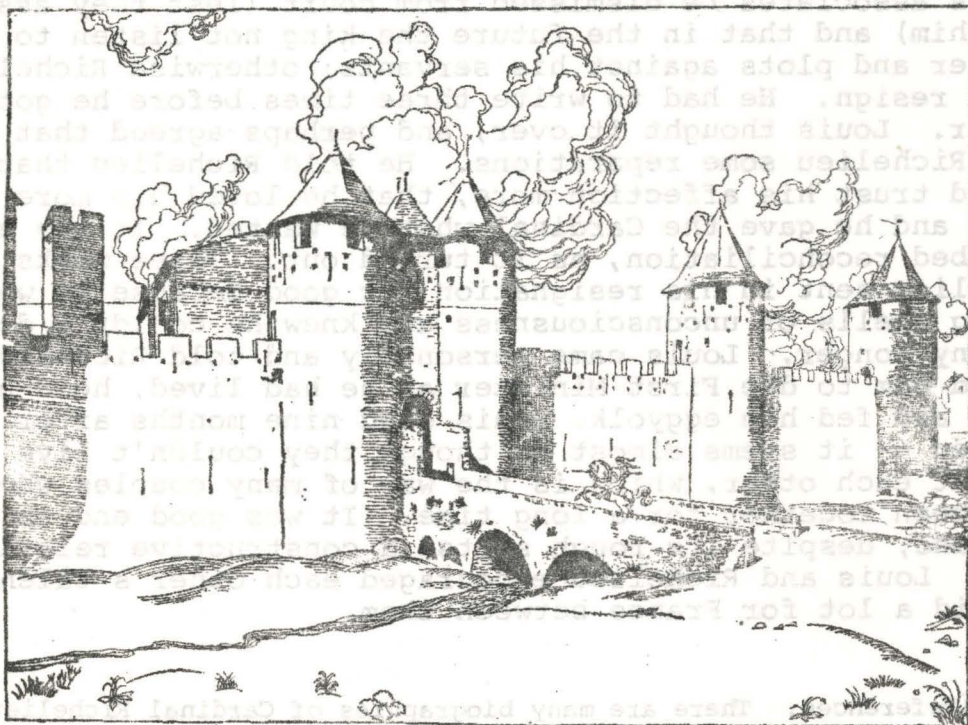
It was only a matter of time before Cinq Mars got involved with Richelieu's enemies and began plotting to murder him. The plotters made a treaty with Spain, with whom France was at war, for assistance, which was, of course, treason. Richelieu had an excellent secret service and soon found out all about the plot. It must have been a horrible moment when he realized that he'd have to send his old friend's son to the block to save his own life. This was in the summer of 1642. Louis was so infatuated that he let Cinq Mars talk about getting rid of Richelieu in his presence without saying much to discourage him. Word of this got back to Richelieu and he was terrified that the King might stand by and let him be assassinated. Richelieu got his hands on a copy of the treaty with Spain and other incriminating evidence and sent it to one of the Secretaries of State with a memo to Louis and instructions for the Secretary to break the news to him gently. Richelieu couldn't go himself because he was ill (terminally as it turned out), and couldn't get out of bed; and even if he could he wasn't sure that Louis hadn't turned against him.

Louis, however, put his office before his feelings. As a king, he would never forgive treason or attempts on Richelieu's life -- Cinq Mars might be his grand passion, but Richelieu was his faithful servant. Besides, he realized now he himself had been used. He grieved, but when Cinq Mars was convicted of treason he let him be beheaded.

It remained for Louis and Richelieu to patch up their relationship with each other. Richelieu understandably was hurt and scared by Louis's sitting by while Cinq Mars speculated about laying the Cardinal dead at the king's feet, after all Richelieu's years of service and good behavior. The good political wife decided that he was entitled to some reparations. He wrote to Louis, demanding that all Cinq Mars's associates be dismissed from court (lest they assassinate him) and that in the future the king not listen to slander and plots against his servants; otherwise Richelieu would resign. He had to write three times before he got an answer. Louis thought it over, and perhaps agreed that he owed Richelieu some reparations. He told Richelieu that he should trust his affection more, that he loved him more than ever; and he gave the Cardinal what he wanted. It was a deathbed reconciliation, as it turned out. Three weeks later, Richelieu sent in his resignation for good because he was having spells of unconsciousness and knew he couldn't do the job any longer. Louis came personally and told Richelieu he wanted him to die First Minister as he had lived, held his hand, and fed him egg yolk. Louis died nine months after Richelieu -- it seems almost as though they couldn't live without each other, which is the way of many couples who have been together for a long time. It was good end to a long and, despite its rough spots, a constructive relationship. Louis and Richelieu encouraged each other's talents and did a lot for France between them.

[References: There are many biographies of Cardinal Richelieu. Louis Auchincloss's Richelieu is the only one I have seen so far that deals with Louis's homosexuality frankly, though he falls for the "absent father/domineering mother" myth. Those of you who read French will find

Philippe Erlanger's Louis XIII in the University of Maine at Portland library. The article of Louis in Jonathan to Gide is very inaccurate. C.V. Wedgwood's Richelieu and the French Monarchy is an excellent short study. Connoisseurs of ecclesiastical drag should check out the full-length portrait of Richelieu which is reproduced in many books, Auchincloss's among them -- he wore magnificent red robes and a lace-edged rochet (a smock that bishops and cardinals wear, which somehow adds to the wife metaphor that describes his political relationship to Louis))



Do "BEGINNING GAYS" FIND MAINELY GAY NOT RELEVANT?

By a Friend and Subscriber

"Are all publications like this one?" read a recent personal letter from a subscriber and friend of a staff member. It was written by a Maine woman who has recently discovered that she is a Lesbian. "Mainely Gay," she continues, "is interesting, but from my perspective there is a void for the person who has just come into him/herself... Actually, where else would someone such as I get information? There are so many questions, so many things to talk about and nowhere to turn. I know there are meetings, open to one and all, but that's like asking an eighth grade graduate to participate in a college seminar.

"There are all kinds of material on boy-girl relationships, 'how-to' be popular, belong, interact, etc., do's and don't's on how to act and what to say. And, of course, everything around that is geared to the same thing. Boys do certain things that are accepted because it is expected they will act that way. Same for girls.

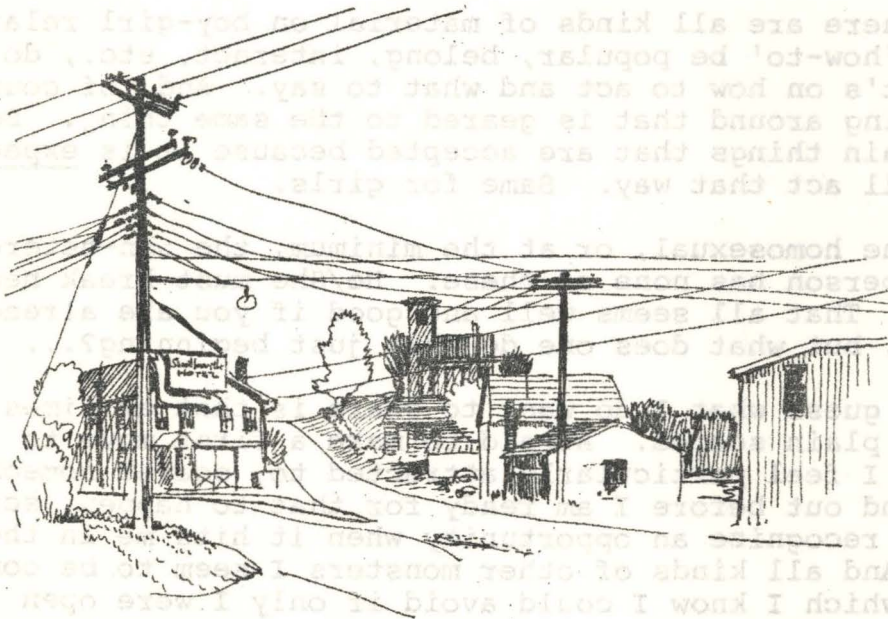
"The homosexual, or at the minimum, the non-heterosexual person has none of these. He/She must break new ground. That all seems well and good if you are already settled, but what does one do when just beginning?...

"I guess what I do want to share is that at times I am just plain scared. Afraid to make a first move to someone I feel particularly attracted to, scared someone will find out before I am ready for that to happen, scared I won't recognize an opportunity when it hits me in the face. And all kinds of other monsters I seem to be conjuring which I know I could avoid if only I were open about everything...

"I remember when you came out to me several years ago. I was so concerned about hurting your feelings by telling

you I was not surprised. And you were so positive, so sure of yourself. I wonder if I will ever be that way. Right now, it's like I have a special secret that I have accepted and shared with two people. Sort of testing the water with a toe. And yet, that is really not quite true. Telling you and my Gay brother were same things to do. At least, I felt safe. So, maybe I haven't really tested the waters after all.

"I think I'll say good night and go to bed. It's a great place to hide, did you know that? And if you can fall asleep, you don't have to think or feel, either."



ON APATHY

By Karen Bye

Apathy. A condition of the spirit which can be the worst form of oppression of all. Other forms of oppression -- external forces -- can be rather routinely handled. Like, for example, get called a "fucking queer," and punch out whoever said it. Or preview a stereotypical television program (e.g., *Policewoman's* "Flowers of Evil" episode), and confront the station management to get either a black-out or a disclaimer. Or get hassled by the cops, and plaster the front page of the *Press Herald* with the story. Or be threatened in Deering Oaks by six macho toughs, and run like hell.

But apathy... that's a whole other trip. It is an internal force -- within your/my self; a part of each of us. You/I have to live with it until we are willing to do something constructive about it. Something constructive toward eliminating it, not just living with it.

Apathy, loosely translated, is: "Let someone else do it." "I'm not oppressed." "Those radicals are rocking the boat." "I can't do anything to change the system, so why try?" "What will the neighbors think?" "Just who gives a shit anyway?" Yeah, who really cares? Who does, and who should?

Typically (whatever the group or organization might happen to be), those who do care are a small group of people, the "activists," within the larger group. Which is an outrage. The "activists" get burned from within and without in this situation. From outside of the larger group, these boat-rockers become the targets of abuse from non-group people who are content with the status quo. Because of their small number, these "up-front" people are relatively easy (and safe) to harass. After all, there are so few of them, who would care enough to complain about it?

And to whom?

From within the group comes flak because these "elite" are shaping organizational policy and practices, to the perceived detriment of (or irrelevance to) the "silent majority." Who now, it seems to me, have just taken one excuse for apathy ("let someone else do it") and turned it into another excuse, an excuse for continuing to stagnate: "it's irrelevant to me; who gives a shit?"

Both of these attitudes seem to lead to a third: the feeling within oneself, and within one's self, of just exactly who does give a shit? No one else seems to care, so why should I?

This type of apathy begins as frustration and/or anger. Then it becomes a questioning of oneself and the goals and ideals held so dear for so long. Which in turn leads to defeat, self-defeat, and to more apathy. Once started, apathy tends to become self-perpetuating. This also seems to be the case with regard to *Mainely Gay* and its super-small staff.

A few people -- or sometimes only one person -- wind up doing all of the shitwork involved in producing the rag on any kind of regular schedule, which usually leads to comments being written in to the staff regarding the overabundance of one-topic issues, one-viewpoint issues, issues consisting primarily of "activist-oriented" material, ad nauseum. Of course the material tends to be "activist-oriented"! Since the activists are the ones doing all of the work, why shouldn't the material be of primary interest to them? Why make the production (read: boring) end of the project as worthless to whomever is stuck with most of the work as it is rumored to be among some of its more inertia-bound readership? If you, the readers, want articles of different content than what is now being published, then get up off your collective ass and get involved. Write an article, submit artwork... **something!** If you just complain and don't do anything constructive (cancelling your

subscription is not constructive), then its irrelevance to you becomes entirely your problem. Instead of just complaining, write an article on something of interest to you and send it in for publication. GET INVOLVED!

Famous last words: "I'm not oppressed." Just who says you're not oppressed? You? Fine. What did you use as a basis for that statement? What someone with a stake in keeping the status quo told you? Or what your congressperson replied when you wrote asking about the status of any anti-discrimination legislation currently pending? Or what you boss said when you were canned for "political activity"?

"I'm not oppressed." At least not as long as I don't try to change the system in any way. Or try to live my life as I see fit; not flaunting, yet not hiding any part of myself. As long as I am somewhat dishonest, such as cahnging the pronouns when talking about my date Saturday night. Or when I compromise myself daily in a thousand little ways. And then rationalize it by saying that I have to make these compromises for my economic survival. Granted, I may not have any viable alternatives to making many of these compromises, but I can (and do) choose not to rationalize them by saying, "I'm not oppressed." I AM oppressed. However, my rationalization is economic expediency. Try living in a money-oriented society as a student (or any other low-income person, for that matter), and have economics a low priority.

Over the years, I have mellowed out somewhat (my phrase to convey having acquired a certain degree of apathy; I'll admit it). But not yet to the point where the world can go merrily marching past without my "different drummer" being heard at all. It's a shift of priorities and actions, from one kind of action: confrontation (e.g., "Hi, I'm Gay, and my name is So-and-So"), to another form: subversion (e.g., "Hi, I'm So-and-So, and I happen to be Gay"). Again, many of my priorities have changed, hence the change of tactics, and it's also quite effective.

I honestly can't say that the change of approach has made all the difference in the world, but it sure as hell has made a great deal of difference in my world. I'm still trying to change the world, but not all of it at once. To me, it really doesn't matter if my second-class status is changed in one piece of the world at a time -- those around me with whom I have the most contact most often (co-workers, for example) -- or with those whose acceptance of me makes the most difference (such as close friends). Or if the whole world changes at once: a Gay revolution, perhaps. Just as long as my status is changed. Preferably yesterday, to give you a sense of my impatience.

One way in which I'm trying to change the various parts of my world -- to decrease its apathy, control mine, and ease my compromise-based guilt feelings -- is by making my Gay status known. Selective, low-key coming out and hopefully increasing people's awareness of the need for change. My primary method is writing articles for *Mainely Gay*, submitting them to my writing class here at Fresno State, and having a non-Gay friend read the articles before submission to the class. So why don't you in the "I can't do anything" segment of our minority population try to do something? If you're a writer, write; an artist, draw. If you feel forced to remain in the closet, make things a little easier for those who are out: stop laughing at "queer jokes"; provide favorable press coverage; boycott Florida orange juice; offer anonymous contributions of money, artwork, written work, supplies, etc. There are so many necessities (food, shelter, transportation, etc.) which the "up-front" people need, and which the behind-the-scenes people, the support staff, can provide. The excuse of "I can't do anything" just doesn't cut it anymore -- if it ever did.

My much-needed rest and relaxation period is over, as is my nearly two-year absence from the pages of MG. I won't promise a monthly column, but fairly regular contributions: my part in "changing the world." Now, if all of you out there will just generate some little world-changing parts of your own, we can have our revolution, and be able to get on

with living.

And thanks, GBF, for kicking me out of neutral gear.



ANOTHER SYMPOSIUM!

Symposium V???! Yes, folks, the fifth Maine Gay Symposium is in its planning stages and by the time you read these lines, the second meeting will have taken place. Again this year the Symposium will be held on the campus of Bangor Community College, this time on the weekend of March 31-April 2. The third planning meeting will be February 5 at 1 PM at the University campus in Augusta; fourth meeting February 19, same time, same place. Anyone with input and interest is welcomed to attend. There is a particular need for people to coordinate workshops. Preregistration is encouraged. To contact the committee for forms or workshops ideas, write to Diane Elze. c/o Wilde-Stein, Memorial Union, UMO, Orono, ME 04473.

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The Kitchen Sink

FRIENDS IN EUROPE (GCN) - The Dutch-based Foundation for Free Human Partnership recently took out a full-page ad in Time magazine in which President Carter and the American people were urged to consider Gay rights as "inseparably" bound to human rights and pointed out that while President Carter is preaching human rights abroad, Gay people in the US are discriminated against with impunity in many states. (They ever so gently suggested that a little hypocrisy was at work.) The ad was signed by many luminaries, including Simone de Beauvoir, Jean Paul Sartre, Ginter Grass, and Sir John Gielgud.

In November of last year, Santiago Carillo, leader of the Spanish Communist Party, appeared to a Harvard audience that his party respects all "affectional preferences" and did not take it upon himself to dictate private lives. Carillo is one of the chief advocates of "Eurocommunism," which accepts Western European democratic traditions and is independent of the USSR. (Considering the attitudes of Russia and China

toward Gay people, he's very independent, indeed.)

TEN MOST OBNOXIOUS FRUMPS - Columnist Mike Royko recently put Anita Bryant on his "Ten Most Obnoxious Americans" list, saying, "She wants us to believe that it is God's will that she hound and persecute the Gays. Well, then, let her explain one thing. If God dislikes Gays so much, how come he [sic] picked Michelangelo, a known homosexual, to paint the Sistine Chapel ceiling, while assigning Anita to go on TV and push orange juice?" To add insult to injury, Hollywood dress designer Mr. Blackwell named Bryant as one of the "Ten Worst Dressed Women of the Year," saying, "She should go to the Queen's dress-maker." (I'm not going to touch that one...)

THE NUCLEAR FAMILY THAT ATE HACKENSACK, NJ - Readers might be interested in the Advocate's "Heteroseries" on abuses in the American family. The first two articles have been on incest and battered children -- grisly, but based on good current research and well-written. We'd classify

it as "counterpropaganda" but the word "propaganda" is often taken to imply falsehood, and this stuff is all too true.

NEW FROM THE PUBLISHERS:

Daughters Press has just released two new Lesbian novels: Angel Dance, by M.F. Beale (a "Lesbian-feminist thriller") and I Must Not Rock, by Linda Marie. Each book costs \$5 and their address is Plainfield, VT 05667. Pathfinder Press has published a pamphlet (65¢) entitled "No More Miamis! Gay Liberation Today." From Naiad Press, 20 Rue Jacob Acres, Bates City, MO, come Love Image, by Valerie Taylor, and two by Renee Vivien: The Muse of the Violets (the first English translation of Vivien's poems) and A Woman Appeared to Me, her novel.

THE YELLOW WOES OF TEXAS --

Anti-Era leader Phyllis Schlafly must have been in fear for her reactionary life when she checked into her hotel in Houston for her "counter-conference" going on simultaneously with the National Women's Conference. Accommodations being what they were, Schlafly was forced to stay in the same hotel with 150 feminist delegates and a Lesbian motorcycle club...

YES, NATASHA, THERE IS AN AMAZON - An Amazon warrior, buried with her war-horse, spears, arrows,

and gold earrings was unearthed by Soviet archaeologists recently. The remains of the warrior, who lived in the fourth or fifth century B.C., were excavated near the Moldavian village of Balabany. The scientists were working at a burial mound built by the Scythians, a nomadic tribe of ancient times who roamed the areas north of the Black Sea. (from The Sentinel)

IS NATURE 'UNNATURAL'? -- This fall we reported among the trivia of this feature the discovery of Lesbian seagulls off the coast of California. Well, according to both The New Women's Times and Seattle Gay News, widespread homosexuality has been determined among the male mallard ducks at Stanley Park in Vancouver, B.C. Stanley Park Zoo officials have asked the Canadian Wildlife Service to step in and begin an operation to balance the sexes in an attempt to stop the wrongdoing. Zoo curator Larry LeSage said, "Why there are so many males here I don't know. I first noticed the mallards were Gay about three years ago, but now the wood ducks have picked it up."



Access

THE FOLLOWING PRISONERS wish to have correspondence:

Steve "Angel" Chadwick #76761
Box 1010
Canon City, CO 81212

Johnny Anders #142-607
PO Box 45699
Lucasville, OH 45699

Carl Sutton #016142
PO Box 747
Starke, FL 32091

Rick English #119872
PO Box 520
Walla Walla, WA 99362

Chuck Walsh #137-577
PO Box 57
Marion, OH 43302

Thomas Sherman #041243
PO Box 747
Starke, FL 32091

Thomas E. Beavers #041491
PO Box 747
Starke, FL 32091

Archie Miller #034495
PO Box 747 East Unit
Starke, FL 32091

Larry Troy #022401
PO Box 747
Starke, FL 32091



GAYCON PRESS NEWSLETTER is a bimonthly communication by and about Gay prisoners. For info, write Ronald Endersby, ed., Gaycon Press Newsletter, 939 S. Figueroa St., (#1011), Los Angeles, CA 90015. This paper needs contributions in money and material.

PALS (Prisoners Action Line Services) is a new Gay prisoners' group working against the federal ban on Gay literature in prisons and harassment and denial of constitutional rights to prisoners. Write to 3002 Marietta Ave., Lancaster, PA 17601

ATTENTION INMATES: If you desire penpals, please contact MCC of the Rockies, PO Box 9536, Denver, CO 80209

Access

GAY BUSINESSES AND ORGANIZATIONS!

List yourself free in the Gayellow Pages. Write to PO Box 292, Village Station, New York, NY 10014.

ONE OR TWO LESBIANS NEEDED to share huge, beautiful, old farmhouse with two others in the Augusta area. Call 268-4467 before 9:30 PM.

ROXANNE GAY killed in self-defense her husband who repeatedly beat her and now faces a murder charge. Feminists near her New Jersey home are organizing a defense fund for her. \$4,500 is needed to raise her bail. Every woman who has ever been assaulted by a man, ever Gay man who has ever been threatened by straights can identify with this cause. Send contributions and/or get information from the Women's Resource and Survival Center, Roxanne Gay Legal Defense Fund, 57 West Front St., Keyport, NJ 07735.

CONFIDENTIAL RAP GROUP for Gay men currently meeting in the Rockland area. For details, write PO Box 1062, Rockland, ME 04841.

HOUSEHOLD IN RURAL MAINE is looking for more activists to join. We are interested in non-violence, feminism, peace and poverty work, are currently working on anti-nuclear organizing. We are open to men and women joining us in this work or developing projects of their own. We are vegetarians, heat with wood, maintain a large garden and live with three cats. Anyone wanting to learn more can contact L. Dansinger, Route 1, Newport, ME 04953.

MARY JO RISHER is appealing the Texas court decision that took away her children because she is a Lesbian. She needs our help. Send contributions to pay for her legal fees to Friends of Mary Jo, Box 3141, Dallas, TX 75221. Proceeds from the sale of Risher's book *By Her Own Admission* will also go to the author.

FPS: A MAGAZINE OF YOUNG PEOPLE'S LIBERATION. Sub rates: \$8/year for adults, \$5 for persons under 18 (send more if you can; if you can't afford the list price, send what you can). 2007 Washtenaw Ave., Ann Arbor, MI 48104.

Access

CONGENIAL GAY MAN being sought as tenant in a relaxed Portland household. Inner city. Phone 773-8274.

A PUBLICATION FROM ALASKA reached us for the first time recently. It's "Light from the North," published by the Metropolitan Community Church of Anchorage, Box 3-091, Anchorage, AK 99501.

MAGNUS: A SOCIALIST JOURNAL OF GAY LIBERATION. Poetry, articles, analyses, graphics, and more. \$6 for four issues (\$10 contributing). Free to prisoners. Write Magnus, PO Box 40568, San Francisco, CA 94140.

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The quarterly NYC/NJ Edition covers New York City, Long Island, and New Jersey. Features include bar and cruising notes, and a special section, "Women's Gayellow Pages." \$1.50; \$2 by mail from Renaissance House, Box 292MG, Village Station, New York, NY 10014.

There is no charge for a basic Gayellow Pages entry. Write for an application.

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